MAY 31 1933

The
CHRISTIAN CENTURY
A Journal of Religion

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I Am on a Church Strike!
By Emory Nash

Cleaning Up the Coal Cellar
A Book Review by Frances Perkins
Secretary of Labor

Is God One or Many?
By Henry Nelson Wieman and Bernard E. Meland

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In This Issue

EMORY NASH is a farmer living near Holt, Mo.

JAMES D. BURTON was, until the end of March, secretary of the Interracial commission of Alabama and Tennessee, and is now secretary of the commission for the latter state.

FRED EASTMAN continues his series of thought-provoking articles on "Your Child and the Movies." Next week Dr. Eastman will consider what happens to the children of other nations when American movies are exported to be shown to them.

OSCAR H. LUDMANN saw service in the world war in the German navy, and after the war, by virtue of the return of his native Alsace to France, in the French navy. Mr. Ludmann is the author of "Stepchild of the Rhine."

LEE M. BROOKS is a professor in the University of North Carolina, Chapel Hill, N. C.

FRANCES PERKINS is secretary of labor in the cabinet of President Roosevelt. Because Miss Perkins regards the book by Malcolm Ross dealing with conditions in the mining regions of Kentucky and Tennessee as of unusual national importance, this review of a book that has already been reviewed in The Christian Century is presented.

CHARLES S. BRADEN is professor of comparative religions at Northwestern university, Evanston, Ill., and author of the newly published book, "Modern Tendencies in World Religions."

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The CHRISTIAN CENTURY

May 31, 1933

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Calendar of Coming Events

May 31. Philadelphia Methodist conference, Olivet church, Coatesville, Pa.
June 1-November 1. Century of Progress exposition, Chicago.
June 2, 3, 4. Sixth Christian youth conference, Coffeyville, Kans.
June 5. Annual meeting First Church of Christ, Scientist, Boston, Mass.
June 5-10. Rural leadership conference under the department of sociology at the University of Florida, Gainsville, Fla.
June 6. Pittsburgh Methodist conference, Bellevue, Pa.
June 7. Baltimore Methodist conference, St. Mark's church, Baltimore, Md.
June 8-12. General synod, reformed church in America, New York city.
June 11-17. Conference on social work, Federal council of churches, Detroit, Mich.
June 14-19. New England Southern Methodist Episcopal conference, New Bedford, Mass.
June 24-July 8. Unitarian conference, Isles of Shoals, Mass.
June 11-17. Church conference on social work, Detroit, Mich.
June 12. Children's day in most Protestant churches.
June 12-15. Presbyterian synod of Indiana, Winona, Ind.
June 12-15. New York synod of the United Lutheran church, St. John's church, Buffalo.
June 13-15. Annual meeting Presbyterian synod, Peoria, Ill.
June 13-15. Indiana council of religious education, Crawfordsville, Ind.
June 13-16. National conference of Episcopal young people, Western theological seminary, Evanston, Ill.
June 14-21. First young people's summer conference, Tower Hill camp, Sawyer, Mich.
June 19. Camp Gray, Presbyterian camp at Saugatuck, Michigan, opens.
June 19-22. Mid-west synod, Reformed church in the United States, Gary, Ind.
June 20-26. Annual conference of Methodist church (Washington and Northern Idaho district), Seattle, Wash.
June 20-28. Conference of the general Presbyterian Alliance, Belfast, Ireland.
June 28-30. Conference for Rural ministers, Ocean Park, Mass.
June 28-July 2. United Presbyterian Church General Assembly, Pittsburgh, Pa.
July 1. Bethany assembly opens, Disciples of Christ, Bethany Park, Ind.
July 5-7. Association of women preachers, Milwaukeee, Wis.
July 6-13. Second young people's summer conference, Tower Hill camp, Sawyer, Mich.
July 8-12. International convention of Christian Endeavor, Milwaukee, Wis.
July 8-15. Chicago Baptist young people's summer assembly, Conference Point camp, Lake Geneva, Wis.
July 11-14. Annual meeting, Methodist world service commission, Evanston, Ill.
July 15-22. Leadership training school, Tower Hill camp, Sawyer, Mich.
July 24-Aug. 3. Pittsburgh area, Methodist summer school of ministerial training, Mountain Lake Park, Md.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 7. Methodist Foreign missions conference, Blair Academy, Blairstown, N. J.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

SIR ERIC DRUMMOND'S action in putting the question of the application of German anti-Jewish regulations to Upper Silesia on the agenda of the league council may be productive of good. That it is also capable of doing mischief if it is exploited for merely vindictive purposes is obvious. But not much now stands between the German people and the good will of most of the rest of the world except the reports of the way in which the Germans are treating the Jews. These reports, German apologists insist, are grossly misleading. If this is so, Germany should be the first to welcome a chance to put the true facts before the world, and an investigation by the council of the league will give a superb opportunity to do this. Recent dispatches from Berlin, telling of the readmission to the courts of more than a thousand Jewish lawyers, indicate that the nazi government is already finding reason to amend its anti-Semitic policy. It is not inconceivable that an insistence by the league on strict observance of the equal rights clauses in the Upper Silesian convention might afford Hitler a pretext for a further, and even more generous, modification of policy.

German Anti-Semitism Before the League

The Spirit of Independence And Mission Churches

REPRINTS from Manila newspapers just received in this country indicate that a split of some importance has taken place in the Methodist church in the Philippines. Thirty-eight Filipino members and one American missionary withdrew from the recent session of the annual conference and set up "The Methodist Episcopal Church of the Philippine Islands, Incorporated." It is difficult at this distance, and on the basis of materials giving only one side of the affair, to pass any judgment on the merits of the controversy over which the split developed. Apparently, however, Bishop Herbert Welch, who had been sent from China to hold this particular session of the conference, felt himself constrained by a decision of the denomination's general conference (which met in Atlantic City a year ago) to enforce a ruling which was displeasing to many of the Filipino ministers. To do this in the face of local opposition, the bishop had to resort to measures which the protesting Filipinos regarded as dictatorial. Their withdrawal followed. From a journalistic point of view the event gained added importance from the fact that the Rev. S. W. Stagg, minister of the noted Central Student church in Manila, cast in his fortunes with the new movement. It is likely that much controversy will follow over the immediate issues which produced this split. The fact is, however, that such a movement comes out of something deeper, more important than any single denominational episode. It is one more evidence of the impossibility of successfully conducting a church made up of people who have felt the stirrings of a new nationalism as a virtual outpost of ecclesiastical empire.

The United States Discovers Russia

AMONG the many interesting and inspiring features of the President's peace message to fifty-four governments was the fact that he sent it to the head of the Russian government. True, we have never "recognized" the soviet government. Most of us do not like that form of government at all. And aside from that, we object that the Russian government does not pay its war-time debts, that it is ruthless in its treatment of individual rights and private property, and that it carries on propaganda for the extension of its political and economic system. To be sure, there are recognized governments which do not pay their war-time debts and which treat individuals and property ruthlessly, and the evidence of Russian propaganda is vague. But whatever may be the strength or weakness of the argument, it has come to be an article of faith with many patriotic Amer-

icans that there must be no diplomatic recognition of Russia. The President did not challenge that faith. He extended no diplomatic recognition. But there was something breezily direct and sensible in what he did. He recognized the existence of Russia as a factor in the world situation, and having something of importance to say to Russia as to the others, he said it directly to the people whom he wanted to hear it. There are some gordian knots of diplomatic red tape that can be better cut than unsnarled, and this was one of them. If we are going to avoid entanglements with foreign powers, according to the advice of the revered father of this country, we cannot do better than to decline to pass judgment as to whether every nation in the world has the kind of government that it ought to have. No matter what we do, our economic interests are inextricably connected with those of the whole world, and the less we recognize that fact the more entangled they will get. In addressing Russia directly the President recognized that Russia exists and that we actually do have relations with her, and he expressed no opinion at all as to whether she has a just government or an admirable social order; and that is about all that diplomatic recognition can mean or ought to mean in these days.

Censoring Sedition In the Colleges

WHEN Colonel McCormick, proprietor of the Chicago Tribune, went down to Springfield and made a speech in which he adverted upon the revolutionary tendencies which he observed in some of the educational institutions in Illinois and elsewhere, he started something that he did not intend. A zealous patriot in the state senate framed two bills to penalize the teaching of "sedition," by withdrawing public funds and tax exemptions from offending institutions, and the senate passed the buck to the house by passing the bills. That they are stupid and foolish measures is too obvious to require much argument. To authorize an assessor to pass upon a question of sedition, and without defining sedition, and to make the very existence of every educational institution in the state depend upon the assessor's approval of everything thought in it, is to pile one folly upon another till the result is more ludicrous than dangerous. If the state as a whole and the total body of its lawmakers had no more wisdom than these bills exhibit, even the wildest revolutionaries might rest from their labors to destroy the state, for it would fall of its own stupidity. Doubtless the house will know what to do with them; or if it does not, the governor will; and if he does not, the courts will. The Tribune itself editorially announces that "support of these measures is not merited," but finds it "easy to see how they came to be introduced." It is indeed very easy. They were introduced primarily because there is a certain strain of opinion, journalistic and other, that denounces every unstandardized utterance about social and economic affairs as a blow at the foundations of the republic, and that can think of no way to save the existing order from its critics except the ancient methods of censorship and economic pressure; and secondarily because, as aforesaid, Colonel McCormick made a speech in Springfield. It is gratifying and diverting to observe that when this chicken came home to roost, it found no roost to roost on.

Is Medical Care a Public Utility?

LAYMEN had better tread softly and form their judgments after more facts are in with reference to the organization of the new Cook County Medical society, which appears to be a rival of the Chicago Medical society. The new society, at its first meeting, pledged its "support to all economic movements that tend to lower the cost of medical care" and criticized the old society for bringing the profession into disrepute by opposing such movements. That is probably the chief motive for the formation of the new organization—that and the claim that the Chicago Medical society is dominated by a clique and not by the opinions of the rank and file of its membership. Well, nearly every organization of any size is more or less dominated by what may, from the point of view of those who are not in the inner circle, be called a clique, so that point may be left to the decision of those who know. The other thing is a matter of public interest. So far, the medical societies, both national and local, have shown more zeal for the protection of the dignity and emoluments of the profession than for meeting the insistent popular demand for the reduction of medical costs. The doctors have a proper financial interest in getting reasonable pay for their work and a proper professional interest in keeping their noble profession from degenerating into a competitive trade. But the public has a life-and-death interest in being able to get competent medical care at a price which it can afford to pay, and it is not going to rest comfortably in a position where a selfish monopoly can control the means of health and often of life itself. It would probably be impractical to treat medical services and hospitals as public utilities, but they are certainly public necessities no less than water and gas.

Industry Will Reform, Or Else . . .

ONLY slowly is the nation grasping the implications of the "national recovery" bill introduced into congress last week at the request of President Roosevelt. The President says that it is the purpose of the bill to bring about a partnership between industry and the government, whereby "fair competition" shall become the rule of American business. But any careful examination of its provisions will disclose that, in case of a dispute between the partners, government holds all the voting stock. What the bill

seeks to do is to give power to industrial associations in the nation's principal lines of business to draw up codes which shall absolutely control the conditions and output in those lines. In return for a relaxation of the anti-trust laws by the government, these trade associations will standardize hours, fix minimum wages, and even limit production. Since the right of collective bargaining is also maintained, and yellow dog contracts outlawed, it appears that these agreements covering entire industries will be made with labor unions as a party to the negotiations. All this is regarded as self-regulation by the industries, and is hailed by most of the business interests as desirable. But the government retains the right to pass on these agreements, and where they are regarded as unsatisfactory it can veto them and force the associations to adopt others meeting the government's standards. Moreover, if recalcitrant units refuse to abide by association rules, the government will step in either to force obedience or to put the recalcitrants, by a licensing system, out of business. Here is "planned economy" going far beyond anything seriously suggested up to two years ago except by left-wing radicals. The bill ostensibly is to operate for only two years, but after such a complete system of government control has once been put into operation it is unthinkable that the nation would ever fall back into the old ways of laissez-faire.

Mr. Roosevelt as Strategist

THE SUSPICION grows that the White House shelters the ablest political strategist it has seen since the departure of the elder Roosevelt. Support has been given that idea by the way in which the President has prepared the way for this revolutionary "national recovery" bill. (Who says there's nothing in a name?) Soon after the opening of the special session of congress, Senator Black introduced a 30-hour bill which, although not an administration measure, went through the senate with votes to spare. Thereupon the administration, in the person of Miss Perkins, secretary of labor, stepped in, and by adding a number of amendments, transformed the Black bill into a scheme for the complete control of industry by the government. Under the terms of the amended measure, the department of labor would have fixed the wage scales, hours of labor, output and price levels in every important business in the country. Naturally, when business interests learned what the Black bill had become, a howl of alarm went up, and the nation's industrialists went rushing to Washington to save themselves from ruin. Mr. Roosevelt was waiting for them, his smile and his friendliness working overtime. If the Black bill wasn't what they wanted, he was eager to cooperate to make matters right. But wouldn't they cooperate with him? The result is to be seen in the provisions of the "recovery" bill, explained in the preceding paragraph, which industry has taken as a provision for self-regulation, and which it is supporting. The President, in other words, has used the Black bill as a bogey to secure from business support for another bill which, in actual practice, will give the government substantially the same powers! It has been an illustration of political strategy of the highest order.

Recoil from the Abyss

THE WORLD has been tottering on the edge of the abyss of war, and it has only been by virtue of a bewilderingly rapid and daring series of diplomatic moves that it has been saved from catastrophe. Now that the immediate crisis is past the peoples of the west can begin to breathe easily, the while they accord to their leaders of state the praise which they deserve for the way in which they have faced and mastered an appalling danger. But perhaps the most enheartening thing that has come out of these days of peril has been the proof that, when the moment came for the making of the awful decision between war and peace, not even the most bellicose of statesmen were ready to shoulder the responsibility of speaking the word that meant war. On the brink of the abyss, in other words, the peoples of the west have learned that there is still a sufficient heritage of horror left from 1914 to make their governments instinctively recoil. There is a more vital guarantee of security in such a discovery than in any agreement that could be put on paper.

Not since the first week in August, 1914, has the world experienced a week crowded with such history-making events as took place between May 16 and May 22. Ever since the March revolution brought into power a Hitler government dedicated to a rebirth of German nationalism, and the prime ministers of Europe began frantically to exchange visits and memoranda, it has been clear that international affairs were moving toward some sort of major crisis. But that crisis, when it came, crowded into seven unparalleled days such action as could be possible only after the nations had become convinced that the alternative was destruction. It may help to make clear what took place if the record is examined chronologically.

Tuesday, May 16. President Roosevelt threw himself, and the strength of the United States, across the path of the nations—a path that was leading straight to the abyss. The main points in his message, which he sent directly to the heads of fifty-four nations, were discussed in last week's issue of The Christian Century. They involved an acceptance of the MacDonald plan as a means of reviving the disarmament conference, a pledge of further disarmament at a later date, a standstill agreement on existing armaments while negotiations were in progress, and a non-aggression pact. But the President's message was far more than an outline of what the United States would like to see done at Geneva. It was a dramatic intervention from outside Europe, seeking to turn the

nations of that continent in a new direction. Not a day too soon! The German foreign minister had already notified Geneva of Germany's intention to rearm; the British war minister had answered with threats of a reoccupation of the Rhineland; the French foreign minister had followed with talk of united action to maintain the Versailles awards. To cap it all, Hitler had announced that, on the morrow, he would proclaim to the reichstag, and to the world, the program by which he meant to regain military equality for the nation which had chosen him as its dictator.

Wednesday, May 17. Hitler addressed the reichstag while, before their radios, the peoples of the western world listened. But instead of the threatening, provocative speech that had been forecast by the message of von Neurath to Geneva, the nazi leader revealed himself a statesman sobered by his responsibilities for world peace. "The generation of this young Germany, which in its life hitherto came to know only the distress, misery and woe of its own people, has suffered too tremendously under the madness of our time to inflict the same upon others." Had Germany claims for arms equality, for boundary rectifications, for relief from other injustices imposed at Versailles? Those claims were not abated. But change was to be sought not by an appeal to force, but by an appeal to the provisions of the league covenant: "No German government will, of its own volition, break an agreement that cannot be abrogated, except by substituting a better one. . . . No new European war could replace the present unsatisfactory conditions by something better." So spoke Hitler the bellicose!

Thursday, May 18. Headache day in Paris. Mr. Roosevelt, in his plea to the nations, had said not a word about guaranteeing "security" for France. Hitler, by his speech before the reichstag, had won a new respect for himself and a return of good will toward Germany in Britain, Italy and the United States. The willingness of Germany to accept the MacDonald disarmament formula—and even to go beyond it in many directions—made Paris see a new aspect of the Roosevelt warning: "If any strong nation refuses to join with genuine sincerity . . . progress can be obstructed and ultimately blocked. In such event the civilized world . . . will know where the responsibility for failure lies." The French general staff was unyielding in its opposition to the MacDonald plan. But the question French statesmen had to face was, Could France accept isolation, and the onus of having wrecked the Geneva and London conferences?

Friday, May 19. Norman Davis stepped into a leading rôle. In Geneva the German delegate gave the arms conference formal assurance that it had correctly interpreted Hitler's speech, and that it could now push ahead to the writing of a plan for disarmament on the MacDonald formula with the assurance of German cooperation. But in Paris—and by wire to Rome—the American President's roving ambassador devoted himself to working out a formula that would make it possible for the French cabinet to defy the army staff. That formula, with the help of Mussolini, was found. But it involved another act of great daring on the part of Mr. Roosevelt.

Saturday, May 20. Feverish activities behind the scenes made this in many respects the critical day of the whole week, although nothing happened in the public view. But the French were given assurances that "security" would be given new support by actions to be taken in the next two days, and France reciprocated by accepting the MacDonald plan for disarmament.

Sunday, May 21. The startling news came from Rome of the conclusion of a pact between France, Italy, Germany and Great Britain whereby peace was to be guaranteed for ten years, and a revised version of Mussolini's project for a concert of European powers was to provide for mutual consultation in the event of a threat of war, for restoration of Germany to arms equality, for pushing disarmament, and for holding any attempted revision of the post-war treaties strictly within the framework of the covenant of the league. A sigh of relief swept over the world—except France. The French people, indoctrinated for years in the menace of a return of Germany to equality, could hardly help wondering whether there was sufficient security in this pact to justify surrender of reliance on the army and on the French system of military alliances.

Monday, May 22. The rounded outline of the complete plan for bringing peace to Europe became known with the declaration, by Mr. Davis at Geneva, of the readiness of the United States not only to consult with the other nations if war should threaten, but to "refrain from any action" which might tend to weaken the joint efforts made by the other nations to restrain or punish an aggressor. This pledge, to be sure, was safeguarded by the provision that the United States must concur in the judgment as to the identity of a guilty party. In actual practice, however, it is hardly conceivable that the other nations would reach a verdict known to be in opposition to American opinion. So that, as a final means of depriving the European powers of their last excuse for maintaining huge armaments, President Roosevelt not only pledged American participation in a consultative agreement—a formal binding of a promise made a year ago by Mr. Stimson—but he made explicit the understanding that this nation would never appeal to its rights as a neutral trader in an effort to weaken any just international action taken against an offender.

Here, then, is the day by day record of the way in which, during seven days of feverish action, the nations of Europe were pulled back from the edge of war's abyss and an entirely new outlook given to the international situation. Where have the events of this week left the world?

As for Europe, there is a promise of ten years of peace, the imminent prospect of some measure of disarmament, the reassurance that nazi Germany is responsible to world opinion, and the continental appeasement that comes from a France looking to something other than armaments for security.

As for the United States, there is an easing of the international political tension which makes possible calm and hopeful negotiations on economic problems, the acceptance of an avowed responsibility to act in concert with other nations to preserve the peace, and the surrender of past interpretations of freedom of the seas and of the right to send armed forces outside our borders to enforce our national policies.

As for the rest of the world, there remain several festering spots, in Asia and South America, to which the new agreements, in theory, apply. But since it was to avoid a European horror that these engagements have been entered into, it may prove, in practice, wise to restrict their operation for the present to Europe. For the time being, at least, it must be the first responsibility of the western nations to concentrate on building Europe into a genuine peace. This the tremendous events of this single week have made possible. Thank God!

Professors at Washington

CRITICISMS ranging from the half-humorously ironical to the caustic have been provoked by the prominence of professors of economics and political science in the councils of the Roosevelt administration. Behind these efforts to undermine the influence of the "brain trust," there is something more sinister than the impatience which the plain citizen often experiences in the presence of the technical expert. There is also something akin to the resentment which the not very competent or not very honest cashier manifests when an auditor is set to work on his books, or that the man with an ax to grind shows when his proposition is referred to the judgment of a disinterested and competent critic. It is disquieting to many minds to have public policies influenced by men who know a great deal about such matters and who do not represent any special "interest." So the idea of "professors in politics" arouses reactions of mirth, consternation or scorn, depending upon the commentator's personal interests and his habits of political thinking. It ought rather to be an occasion for congratulation; and it would be, if the popular conceptions of professors and of politics were in closer accord with the realities.

What is a professor? He is not, as the comic papers would have us suppose, a person who keeps his head in the clouds of theory while his feet stumble over obstacles of fact, forgets to mail his wife's letters, and talks in an academic dialect that no ordinary person could understand even if it were worth while to try. He is, on the contrary, a man who devotes all his time to learning all he can about some particular field, usually without reference to any personal profit that may be derived from his knowledge, and to teaching others as much as possible of what he has learned and putting them in the way of making further discoveries for themselves.

What is politics? Actually it is often the art of getting elected, and of building up by the judicious distribution of patronage and other favors a political machine which will make it possible to be elected again and to a higher office. For the practice of politics, in that sense, most professors are obviously ill adapted. But politics is also the art of so ordering the associated activities of men, by means of the authority which governments wield, that the prosperity, security and general welfare of individuals, of the community, and of the totality of communities will be increased. It is not unreasonable to believe that men who, as professors of political science or of economics, have devoted their lives to the study of the data involved in this complex problem may be more competent practitioners of this kind of politics than men whose concern has been primarily with getting elected and making as much as possible out of it, or even those who, in perfectly honorable ways, have been preoccupied with the task of building up a private business which would earn the largest possible dividends for its stockholders.

Whether or not it is wise to utilize the services of professors in politics depends upon what kind of politics we want. They will not be of much use if we want our governmental policies to be the resultant of various conflicting private interests, each represented by its group of special champions, sometimes checking each other and sometimes trading support and pooling their votes. They may render a valuable service if we want a program based on a comprehensive and disinterested study of the total problem and some expert knowledge of the facts and principles that are involved in its solution. Because the President quite evidently wishes to formulate this kind of program, he has availed himself of the services of experts who, in some conspicuous cases, happen to be also professors.

The recently voiced objection to the influence which some of these professors have with the administration is apparently actuated chiefly by a determination to keep politics in the hands of politicians and their journalistic mentors, but it appeals for backing to a widely prevalent type of thinking which represents a recrudescence of the pioneer's suspicion of all experts. In spite of the technical developments and the superficial sophistication which appear to be evidences of the contrary, we are not yet far from the pioneer stage of civilization, and popular thinking still follows to some extent the pattern of the pioneer mind.

The pioneer was a marvelously effective person in the type of situation which required fortitude, stamina, individual initiative, and no more knowledge than any one man could acquire by direct contact with the things around him. He believed in direct action with the resources at hand and on the information that was available to any man of plain common sense. He hated to think that anyone else knew or needed to know any more than he did about the things that really mattered, but especially he was reluctant to admit that anyone could arrive at practically useful knowledge by other than his own rough-and-ready methods. He was, however, quick to admire the superiority and follow the leadership of a plain man who, with no other training

than that derived from his own harsh school of experience, could make a better speech, devise a better plan, or carry on a more successful enterprise than he could. He put his trust in common sense and common people, and he was suspicious of experts. Thus arose the cult of the log-cabin and of the shirtsleeve statesman.

Much of this pioneer psychology has survived into a time that makes other demands upon those who are to direct the policies of state. There is still need of common sense, fortitude, integrity, and all the other positive virtues which made the pioneer the heroic character that he was. But in this more complex society there is also need of a kind of competence which the pioneer did not prize because he did not greatly need it.

The processes of education have responded to these more complicated needs. We may reverence the memory of the little red schoolhouse in which a teacher with perhaps three years of schooling to his credit gave instruction as far as the rule of three, but nobody seriously proposes that the curriculum of public education or the qualifications of teachers be cut by the old patterns. The range and scope of education in both public and private institutions have expanded enormously, and among the most significant features of that expansion has been the inclusion of fields of study having the most intimate relation to government, industry, finance, labor, and the ongoings of the whole political, economic and social order. The only excuse for spending either public money or the income of private endowments on teaching and research in these fields is that they contain material of practical value. Education, in other words, has transcended the limitations of the pioneer mind with reference to the importance of expert knowledge about matters which directly affect the common welfare. It is time for government to do the same.

In Plato's ideal state, the philosophers were kings. We do not live in a platonic world and, with all due respect for the philosophers, it does not appear that their professional occupations qualify them preeminently for the practice of statecraft. But the professors who profess economics and political science do not approach their subjects by the gateway of general ideas—and neither do all the philosophers, for that matter—but by the patient collection of factual data and the critical study and careful interpretation of this mass of concrete material. Nothing could be more wide of the mark than to think of them as mere "theorizers." They are studying the same kinds of facts that members of congress and the heads of executive departments have to deal with, and by the same methods which senators and congressmen would use if they had the time and the training, and with a degree of detachment from prejudice and special interest which few public officials ever attain.

If the appointment of such men as advisers to the President or to cabinet members or as assistant secretaries of departments is the formation of a "professoriat," let us make the most of it. We have had the lobbiat and the demogogiat long enough. As between professional economists and political scientists who are only amateurs in politics and professional politicians who are only amateurs in economics and political science, the nation's choice ought to be easy.

The Crucial Contest

UP to the present, the advocates of repeal of the eighteenth amendment seem to be having it all their own way. Six states—Michigan, Wisconsin, Rhode Island, Wyoming, New Jersey and New York—have already voted for repeal. Only one state has taken any action which gives encouragement to the dry side—the Kansas legislature, supported by public opinion, refused to call a convention to consider ratification. It would have brought greater encouragement had the legislature called a convention and thus allowed the people of Kansas to vote decisively against repeal. Their "no" would have shaken the nation.

Naturally the wet states will be the first to ratify. No vigorous contest will be made by the drys in such states. The real contest will come later when the wet states have gone on record and the doubtful states remain to be canvassed. Which states are wet, which probably dry, and which doubtful?

For answer we have a classification put out by Mrs. Charles H. Sabin, national chairman of the Women's Organization for Prohibition Reform. It is in the main a fair tabulation, accompanied by a warning to the repealists that overconfidence endangers their cause, and that there is much work to be done before thirty-six states are captured for ratification. Mrs. Sabin lists twenty-eight states in which the repealists must do intensive work or their "efforts of the last four years will have been in vain." Her classification of states is as follows:

Wet States

Arizona	Massachusetts	Nevada
California	Maryland	Pennsylvania
Connecticut	Missouri	Rhode Island
Delaware	Michigan	Washington
Illinois	Montana	Wisconsin
Indiana	New Jersey	Wyoming
Louisiana	New York	

Good Prospects for Ratification

Colorado	Minnesota	Ohio
Florida	New Mexico	Oregon

Hopeful

Iowa	North Carolina	Vermont
Kentucky	North Dakota	Virginia
Maine	South Dakota	West Virginia
New Hampshire	Texas	

Doubtful

Alabama	Mississippi	Tennessee
Georgia	Nebraska	Utah
Idaho	South Carolina	

Dry

Arkansas	Oklahoma	Kansas

Twenty wet states, three dry states, and twenty-five states in which the drys have prospects ranging from a fighting chance to an assured victory! Taking this classification at its face value it should be clear to the drys that the early signs of a landslide are altogether misleading. A list made by the drys, using Mrs. Sabin's list as a basis, would claim eleven states as likely to go against ratification, with a list of seventeen doubtful states in which if only two go dry repeal will be blocked. The Sabin list is, we believe, overconfident in respect to several states included as "wet." It is by no means sure that California will vote for repeal, or Indiana; and a hopeful contest can be made in Pennsylvania. In the class entitled "Good Prospects for Ratification" there is not a single state in which if the drys were awake and organized they might not win.

Little is heard of anti-repeal activity. The press takes practically no account of it. The national dry organizations have so far failed to dramatize the issue or give any effective word of leadership. The movement led by Dr. Poling last year appears to have exhausted itself in a campaign of talk for Mr. Hoover's reelection. Many looked to the Allied Forces as a fresh and promising solution of the problem of an acceptable national leadership. The Christian Century cherished this hope. But nothing permanent or vital has seemed to come of it. There is ground for disappointment, if not criticism, that the movement was allowed to lapse and that Dr. Poling himself, the ablest and most trusted of the drys' national campaigners, has withdrawn his potent personality as the head of the enterprise for whose launching he was successful in raising more than a quarter of a million dollars in last year's campaign.

The old guard organizations are more or less active along their traditional lines, but they are not coordinated, they are not universally welcomed, and their activities are all painfully restricted by the lack of funds.

We are pointing to these facts concerning national organizations not for the purpose of bringing reproach or criticism upon any of them, but for a definitely constructive purpose. If the drys in the battlefield states are looking to national leadership to hold their states against repeal, they will look in vain. The national agencies may give some help, but they must not be depended upon to lead. The sooner this fact is made clear the better it will be for the anti-repeal cause. Leaving all criticisms or other considerations aside, it is well for all the states to know that such organizations as the Anti-saloon league have no money with which to carry on a campaign in the twenty-five states where a vigorous contest ought to be waged. The repealists, of course, are amply supplied with the sinews of war—great commercial interests have a stake in their success, and the government itself in its desperate need of taxes is back of them. The drys have to depend upon voluntary gifts and the makers of such gifts are not so numerous or so affluent as they used to be.

What value can there be in calling attention to such facts as these? This value: if those states in which anti-repeal has a fighting chance are to be kept from voting for repeal it can be accomplished only if a leadership and an organization emerges within the several states themselves. It will have to be a spontaneous organization, in each state, called into existence by the present crisis, to meet the present crisis with short and intensive effort, and disclaiming any intention of perpetuating itself after it has achieved its single goal of preventing ratification of repeal by its particular state. Unless an *ad hoc* leadership and organization appears, the repealists will have an unimpeded path to victory. But if such leadership appears in twenty or twenty-five states, naked repeal can be effectively held back until a more honest and statesmanly measure of repeal can be submitted by congress.

Is there any hope that such intra-state leadership can be called forth? There is only one source from which it can possibly arise. It lies with the churches and the ministers in the several states. There is no other source capable of producing on a sufficiently wide scale an organization capable of meeting the crisis. The church leaders in each state are the only ones who know how this can be done—on a scale and in a spirit that will arouse the full voting power of the anti-liquor sentiment of the state. In those states where delegates to ratification conventions are soon to be elected, there are ministers' organizations or denominational organizations or church federations whose officers have it in their power to bring this emergency to their constituency in conferences and other gatherings now being held, or to call special conventions for this purpose, and thus to launch an intensive campaign to last until the vote has been taken. In those states where the election is farther off it is none too soon to set in motion those agencies which will secure the polling of the full dry vote.

In certain states the Anti-saloon league has a skeleton organization. This could be used. Those ministers and citizens with prejudices against the league would do well to forget them. Nothing is sacrificed in giving the league, the W.C.T.U., the third party prohibitionists, the Flying Squadron—every sort of agency—the utmost cooperation. The campaign will be short. Whatever happens—whether ratification wins or loses—when the campaign is done a wholly new alignment of anti-liquor organizations will be called for. Meantime, the course of wisdom is to lay aside all prejudice and vitalize every agency that will lend a hand. The agencies, on their part, will do wisely to show a spirit of full cooperation with other agencies. No agency should insist upon taking pledges for the support of its own activity beyond the date of the ratification election. It should encounter the frowns of the public if it undertakes to do so.

And while church and citizenship leaders are extending such uncritical cooperation the agencies will do wisely if they refrain from sending into a pivotal state any discredited or dubious leaders. It must be sadly admitted, without implying an opinion of the justice or injustice of public feeling, that certain spokesmen for prohibition do not help, but rather hinder, the

cause for which they speak. These men may delight an audience of convinced drys, but they make no converts. In the interest of the cause they will wisely remain in the background. After all, it will be a mistake to depend upon outside spokesmen, though they will, of course, be utilized, in so far as they are available and the funds are forthcoming, for large central meetings. But the burden will rest upon home forces and the chief good which a few nationally known leaders can do will be to quicken and inform the home forces of each state in carrying to a finish their spontaneous determination to keep their state in line.

The Christian Century will be glad to hear from its readers in the various states. What is being done in your state to meet the crisis? Is Mrs. Sabin's claim of twenty surely wet states justified in the case of your state? Is she too generous in including your state among the "Good Prospects" or the "Hopeful"—from the wet point of view? Is there any agency in your state which the dry citizenship accepts as the common denominator of a statewide activity, and is this agency actually functioning? We will be glad also to hear from the leaders of dry organizations—both state and national—who may have light to throw upon the situation. This paper believes that the crisis is profoundly important. We are a journal of opinion, and we much prefer not to exchange that rôle for the rôle of a journal of action. But the issues involved in this crisis are of such magnitude and so vital to the future of the nation that we are willing to do anything we can do to crystalize an effective resistance to the commercial liquor traffic in its swollen purpose to get a strangle hold upon the whole country by not only wiping out constitutional prohibition but by rendering the federal government impotent to put any regulative restraint upon beverage alcohol.

Sweet Dreams!

EDITOR THE CHRISTIAN CENTURY:

SIR: Aren't you impressed by the descriptions of sleep in the classics? Such expressions as "the consoler of mortals," the "soother of sorrow," "the dissolver of troubles," and the "subduer of all things" are common. When sweet sleep is cast upon the eyelids it required then the skill of grey-eyed Athene, but one would judge by our advertising agents that it is now solely a question of good digestion or of a particular brand of coffee. In these times that anticipate the judgment day, the mounting suicide rate calls for another possible explanation. The first stage in such destruction is the murdering of sleep "that knits up the ravell'd sleeve of care," and I believe these tragedies show an inverted proof of the worth of individual integrity.

All the cynical gentry who regard the soul as a synonym for the stomach must account for that light which never was on land or sea and which cannot be gotten with gold or purchased on the instalment plan. Talk as we may of cancellation, moral delinquency is not so disposed of. Algebraic opposites may cancel each other and two equal and opposite forces may effect a zero, but, as Professor Hocking declares, no casuistry can blot out a specific evil by an excess of good in some other realm. Gifts of charity accrued from rotten tenement houses do not balance an ethical ledger, even as huge sums for churches and Y. M. and Y. W. work are not sufficient to blot out the iniquity of underpaying employes.

We know, Mr. Editor, that the eyes of the psychologist are in every place beholding the evil and the good, but he must reckon with the witness of a good conscience. What seems to be hid from the eyes of detective agencies and newspaper reporters in these locust years is the insufficiency of the slogan of "getting by." In the wild scramble for the cake of private indolence doled out by the purse of public corruption, we have learned that promotion is not enough.

In his essay on "Wealth" Emerson says: "If you take out of State street (Boston) the ten honestest merchants, and put in ten roguish persons controlling the same amount of capital, the rates of insurance will indicate it; the soundness of banks will show it; the highways will be less secure; the schools will feel it, the children will bring home their little dose of the poison; the judge will sit less firmly on the bench, and his decisions be less upright; he has lost so much support and constraint, which all need; and the pulpit will betray it, in a laxer view of life."

Do you recall how Sir Walter Scott cured insomnia? Involved as he was in the failure of Ballantyne & Company, the Edinburgh publishing house, he worked himself literally to death for two years and paid off nearly $270,000 of his debt, and his executors, through insurance and advances on future sales from his publishers, wiped out the obligation. In his diary he faced the alternative, but added: "I could not have slept sound, as I can, under the conscious feeling of discharging my duty as a man of honor and honesty." For such lapses into the unconscious,

I am yours,
QUINTUS QUIZ.

At Arlington

NO trumpet note can wake them from their dreams;
Beneath these carven stones they calmly sleep.
Above their laureled graves we stand and weep.
Across the shadows morning sunlight gleams;—
But not for them—their light went out at dawn!
We called them from their play to fight the foe;
They could not understand why they should go,
But questioned not—we glibly bade them "On!"
"Go save our world," we cried, "though you must die";
(We sent them forth that we might save our ease.)
They heard our cry—themselves they could not please:
They marched, and fell—and here in sleep they lie.
Have we kept faith with them? Still crieth Peace:
"O men of earth, when will your warfare cease!"

THOMAS CURTIS CLARK.

I Am on a Church Strike!

By Emory Nash

ADEQUATE food, fuel and shelter, even if one has very little else, seem a fairly satisfactory living to many millions of Americans today. With such a definition, my wife and I and our five children are still managing to make a living on our 80-acre farm, conventionally plastered with its undeflated mortgage.

We are doing less well, in our opinion, in our attempt to make a life in our community which centers in a village a mile and a half away. This Missouri town of about three hundred persons has four Protestant churches. Not one of them is able to maintain a resident pastor; this past winter, indeed, they have had trouble meeting their respective fuel bills. The four congregations are all virtually dead or, at best, quite unpleasantly moribund. They all cling tenaciously, however, to that mere breath of life.

Passing the Buck

Now, I hasten to acknowledge that there is nothing unusual in this religious situation in our town. Most of the other appropriate statements which could also be made concerning home mission and church extension policies, denominational competition, absence of perceptible contributions to community betterment by these miserable little churches, complete lack of provision for wholesome corporate activities for young people, and so on, are all distressfully "old stuff." One important question, however, has not been dealt with until it is trite; in fact, I have waited in vain for years for some specific and pertinent advice as to what a conscientious person on the spot now in these overchurched areas should do while most sectarian leaders, local, state and national, continue to pass the buck. Ever since I can remember having any interest in the issue, top and bottom in the leadership of our churches have played badminton with their grave responsibilities while things have grown steadily worse and worse.

The big men in all denominations have deplored, deprecated and decried our competitive systems. They usually end up with some such statement as this: "Leaders cannot move faster than their followers will follow; there must be action from the grass roots up." All but the most bigoted of the church leaders in local fields also agree that we should have mergers, federations, unions, and so forth. But they in their turn can be counted upon to end their observations on the subject with the prediction that "nothing can be done just now in this town. We cannot act alone; the movement for union will have to come from the top down."

Meanwhile, we Christian residents of midwestern communities face this unhappy dilemma constantly: Shall we bring up our families outside the church or, by our moral and financial support, help to perpetuate a form of organized Christianity which, we feel certain, is essentially unchristian and literally disreputable? (If I had only taken English "lit." instead of agronomy in university, I might be able to express myself more forcibly and adequately but I trust I make myself clear.)

The Old Arguments

For almost a decade after my marriage I was kept in the church by the seeming force of the old familiar arguments. One can work most effectively toward a better day as an insider; any kind of church is better than none. Would you want your children to grow up without the advantages of Sunday school and church? Always, like an obligato, was heard the apologetic observation that such things take time.

Perhaps it is hopeless to expect haste in such matters but I have discovered to my dismay that it doesn't take so long to raise children to maturity. It won't help my youngsters very much if a rational, Christian polity is established after they are grown, their habits and attitudes fixed. The final break came for me in the astonishing discovery of what the church and Sunday school, as we have them, were doing to my boys. On most other phases of our fatuous denominationalism, the urban church situation seems little, if any, more defensible than our rural competitiveness. Most of the city churches, however, do have at least fairly respectable programs of religious education and worship.

The glib parrots of shibboleths are wrong; no church at all is better for my sons than the organized Christianity for which they were coming to have an unconscious contempt before they had reached their teens. Much of the Laymen's inquiry report, especially the parts in which they stress the disastrous effects of inferior quality in religious work, can be made to sound like an analysis of the church life of this community merely by substitutions for a few of the common and proper nouns.

Why Strike?

So I have struck. I have come to feel that it is actually sinful to keep any one of the churches in this community going another week on its present basis. I have resolved not to be a party to such continuance ever again either by the encouragement of my presence in them or by the tangible aid of financial contributions. I have not been willing to be passively opposed only. I have tried to let everyone know why I am out of the church and how eagerly I will unite with and support any church which will result from a union or federation of at least three of these four churches, whatever the denominational affiliation of the new body. I have tried with the fervor of an evangelist to get as many as possible to join me in this strike.

I make no pretense to being happy or comfortable in this choice of what seems to me to be the lesser of two evils. Though there is reason to hope that we may get action in the not-too-distant future, it has seemed a long time to be deprived of the benefits and pleasures

of corporate Christian fellowship. I went on strike only when I became convinced that such action by enough of us was the surest way, probably the only way, to hasten the coming of a day when this community will have the kind of church that it can and should have.

Is There Another Way?

I will gladly adopt some other procedure if anyone will make a suggestion and convince me that his method will the more rapidly bring us to that better day religiously. I am breaking into print for the first time in my life (and perhaps the last) in the faint hope that some one will be able to offer me some acceptable advice. I say "faint hope" because I must make two reservations in advance.

I cannot consider any effort to start a new church. In all probability, this would merely add a fifth to the little struggling, ineffective congregations we already have in the community. Any new fellowship to have any well grounded hope of success must supplant at least three of the four churches now here. Such a genuine community congregation would readily become the biggest and most influential factor in our lives.

Secondly, it is a waste of time to urge me to be patient and to hang on a little longer in one of the churches we now have. Here if anywhere is surely a situation where patience has ceased to be a virtue. When I first began to question the denominational systems as a youth twenty years ago, the most common remark was that "it is merely a question of waiting for enough funerals." Well, we've been putting away narrow-minded bigots into their last sleep for a score of years now, and we have been steadily raising up new crops of individuals who are sufficiently unqualified in their sectarian loyalties to keep four churches open in this small village whose population, entirely white and all Protestant, is almost as homogeneous as the members of a single family. Most of the pillars and "standbys" in every one of these four churches were young people twenty years ago when I first began to hear that we needed only to wait for the hidebound old folks to die off. These "bell sheep" will hang on just as long as they can persuade more handsful of people to stay with them.

The lines of action which I have rejected would seem to exhaust the alternate possibilities. In joining the very many who are out on a "church strike" in both city and country, and in thus casting a tangible vote of no-confidence in our present ecclesiastical and lay leadership, I am doing the only thing I can conscientiously do from my present point of view.

Is there any other choice for me? If so, what is it? A lot of my friends and neighbors would also like to know.

Scottsboro and White Justice

By James D. Burton

IT WOULD be unfair to Alabama to conclude that there are no leaders there who are interested in a fair trial for the Negro youths involved in the Scottsboro case. This leadership is not of the blatant type. I refer to the white and Negro leaders constituting the Alabama Interracial commission. This commission has interested itself in the case since the day the boys were first arrested and placed in jail. When the alleged crime became known, members of the commission residing in this territory informed members in Montgomery, the state capital, who in turn apprised the state authorities of the danger of a wholesale lynching, and urged adequate protection of the prisoners. Through the governor and local officials every precaution was taken to preclude mob violence. The first trial at Scottsboro was held under protection of several companies of the national guard. By their prompt and vigorous action the state authorities undoubtedly prevented what otherwise would have been one of the most appalling holocausts of mob violence in our history, for the charges had inflamed the populace to fever heat.

After the trial, which imposed the death sentence on seven of the eight Negro boys, the Alabama Interracial commission convened in Birmingham and passed the following resolution: "We hope to see a careful review of these cases in the courts, that all lingering doubts may be cleared up, if possible, and each of the accused be dealt with on the basis of ascertained guilt or innocence. Officers of the law must be fair, just, and impartial. God keep us from any false step that may cause terror and madness to flame among us."

Among the white members of the commission signing this statement were Dr. Henry M. Edmonds, state chairman, and pastor of the Independent Presbyterian church, Birmingham; Dr. C. B. Glenn, superintendent of the public schools of Birmingham; Mr. Robert M. Jemison, jr., banker, Birmingham; Prof. Robinson Brown of the University of Alabama; Dr. Morris Newfield, of Temple Emanuel, Birmingham; Rt. Rev. William G. McDowell, of Birmingham, bishop of the Episcopal diocese of Alabama, and Mr. Jesse B. Hearin, secretary of the chamber of commerce of Montgomery.

Owing to the sensational features of the case, national attention has been focused upon the actions of the courts. The boys were arrested March 25, 1931, indicted five days afterward, and brought to trial within a week. The court at Scottsboro found them guilty. Their executions were set for July 10, 1931.

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The cases were appealed to the Alabama supreme court which affirmed the lower court's action. The executions of the seven boys were set for May 13, 1932. Appeal was taken to the United States supreme court, and a further stay of execution was obtained until June 24, 1932. The supreme court remanded the case to Alabama on the grounds of inadequate legal counsel for the defense. A change of venue was obtained, and the case again opened at Decatur, Alabama, in April, 1933. Haywood Patterson was tried, found guilty, and given the death sentence.

Present Status

Ruby Bates, younger of the two girls involved, repudiated her testimony offered in the first trial at Scottsboro, saying that she swore falsely and that the boys were not guilty of criminal assault. The verdict of the Decatur jury did not meet general approval in the press of the south. The trial judge was commended for his efforts to conduct a fair trial. But the counsel on both sides of the case were so bitter and stirred up such sectional and racial hatred that the judge called a halt to further proceedings, declaring it was impossible, under the circumstances, to secure fair trials. When and where these boys are now to be tried we do not know.

There has been a vicious agitation against the people of Alabama since the first trial at Scottsboro, April, 1931. There has been a vast amount of outside interference. Many elements in the state have been grossly misrepresented by the reports which these outsiders have circulated. The Alabama Interracial commission has endeavored at all times to be absolutely fair and impartial in securing justice for the Scottsboro boys. In the beginning it made preliminary arrangements with one of the outstanding criminal lawyers of Alabama with a view to providing adequate legal counsel for the defense, but this attorney was not wanted by the defendants. They informed us that they preferred the counsel they had engaged from outside Alabama. Our attorney could not ethically enter the case.

The Alabama Interracial commission, having for its purpose justice, good will and cooperation between the races, wishes to see a trial free from bias or prejudice, and above all, free from coercion and intimidation. The death sentences can be justified only by absolute certainty of guilt. But one leader has said that the Interracial commission has been "muscled out" of the Scottsboro case. Yet the commission continues its efforts, intent upon making it clear throughout the state that Alabama has nothing to lose by taking every precaution to see that no fatal mistake is made in so serious a case.

Effect on Race Relations

What the final effect of the Scottsboro trials will be on race relations in the south is hard to forecast with certainty. However, there are certain things that all friends of interracial good will must be prepared to meet.

1. Alien influences now overshadow the local leaders interested in racial justice and thereby have put these leaders in an embarrassing position. This applies particularly to the situation confronting white leaders of the better class who have not only the difficulty of handling race prejudice, but criticism, misunderstanding, and interference from other parts of the country.

2. This outside influence is working hard to discredit the natural Negro leadership, by which I mean the ministers, teachers, and professional people of that race.

3. More serious than it appears on the surface is the unhappy position in which southern Jews are placed by the fact that the defense is employing almost exclusively New York Jews with Russian names to handle their cases here in the south. This is beginning to accomplish what certain groups here could never accomplish, but which they now have the satisfaction of seeing accomplished, namely, the irritation of the better class of southern people and the consequent arousing of all the latent anti-Semitism which Gentiles potentially have.

4. This is not only giving the radical group a perfect chance to serve their purposes and spread their propaganda, but also plays directly into the hands of southern political demagogues who make the position of the best people in the south, both white and Negro, extremely uncomfortable.

5. There is a breaking out afresh of intersectional bitterness which is to be deplored.

Future Dangers

These are some of the difficulties now facing the interracial leadership of Alabama. Continued agitation on the part of radical groups may result in serious outbreaks of mob violence and injustice, causing terror and madness to flame, and destroying the fair fruits of the two races living together in peace. For fourteen years the Alabama Interracial commission has been at work along lines of education, health, child welfare, law and order, to foster better understanding between the races. Progress toward right relations has been very definite. There have been frank conferences between the leaders of the two races, with assurances of sympathy and mutual helpfulness. In the present troubled circumstances it is hoped that the two groups may continue to stand together. They have been through much together, their interests are closely intertwined, and it will be hard to alienate them from each other. They are exercising a high degree of self-control.

It is true that the south has a long way to go to realize ideal race relations, but honest, sincere efforts are being made to improve conditions. It is a grave mistake to assume from the Scottsboro case that most of the people of the south are unfriendly to the Negro. They regret as much as anyone the injustice which often happens; but they see the same kind of injustice manifested toward the less developed white people as against the Negroes. It is, of course, true—as it is true everywhere in connection with every effort on behalf of mistreated groups—that there is only a small minority of people in the south who are earnestly and

diligently seeking to have Christian principles applied in *all* respects in relation to the Negro. Yet observation teaches us that the proportion of people who are interested in the Negro in the south is just as large as those who are interested in the Italian in New York or the Japanese in California.

The Movies and Delinquency

By Fred Eastman

A FEW years ago the Hays office, wishing to create the impression that motion pictures do not contribute to crime, proceeded by the following method. It contributed one hundred dollars to the expenses of a certain European scientist who was planning to visit the United States, with the understanding that "he would make one address in New York city in which he would state his favorable conclusions regarding pictures. The agreement was carried out by his speaking before a small luncheon committee . . . upon a subject unrelated to motion pictures, but in connection with which he made a few brief remarks indicating that in his opinion motion pictures were a deterrent to crime. The substance of his remarks had been submitted to the Hays organization in advance and was contained in a news release issued by it to the press when the speaker had completed his address." The fact just quoted was revealed in the study made by the research department of the Federal council of churches in its motion picture report published in June, 1931.

The Group Studied

Professor Herbert Blumer, working under the Payne fund, adopted a different course. Instead of asking, "How can I give the public a certain impression?" he asked, "What are the facts?" To get these facts he secured hundreds of autobiographies, essays and other documents from 300 young criminals in a large state reformatory; 55 ex-convicts, many of them on parole; 300 young women and girls, delinquents in a state training school; 20 girls in a truant and behavior-problem school and 42 delinquent boys and 18 delinquent girls, awaiting trial. He supplemented these sources with questionnaire and essay material from hundreds of grade school boys and girls who were in a high-rate delinquency area but were not themselves delinquents, also from the heads of penal and correctional institutions. Much of this material was, of course, unusable. Professor Blumer applied various tests for accuracy and retained only concrete and specific experiences in which motion pictures entered as a factor. The method and results of his study are now available in his monograph entitled "Movies, Delinquency and Crime," just published by the Macmillan company. It is not our purpose here either to digest or summarize that important monograph but only to dip into it for typical material.

Dipping into the documents of these delinquents, then, one of the first facts which stands out is the number of young men and women who say that they were influenced to do wrong by the lure of luxury which the movies portrayed. Says one boy:

> I would see clothes and luxury in pictures and would try to have the same or as near the same as those on the screen. . . . So in order to have all those I had to have money, and that is why I tried to break open the safe.

Writes another:

> I think that the movies are mostly responsible for my criminal career. When I would see a crime picture and notice how crime was carried out it would make me feel like going out and looking for something to steal. I have always had a desire for luxury and good clothes. When I worked the salary was so small that I could not buy what I wanted and pay the price for good clothes. When I would see crime pictures I would stay out all night, stealing. I have quit six or seven jobs just to steal.

Another fact that stands out is that scores of these delinquents and criminals got the notion from the movies that they could make *easy* money. For example:

> Male, white, 23, sentenced for burglary, inmate of reformatory.—I got ideas from the movies about easy money. I felt like I wanted to make easy money as I had seen people in the show make it.
>
> Male, white, Italian, 14, high rate delinquency area.—"No Limit" is a picture about gangsters. They always played dice and held people up and took the people's money. I felt like I was one of those and was getting some of the riches they had. I used to imagine I was a tough gangster and when the coppers would come I would jump upon them and fight them all.

In one group of delinquents 25 per cent indicated that the movies suggested to them that hold-ups would be a way of easy money. Twenty per cent said that the movies had suggested other forms of crime as a means. Further, 49 per cent of a group of 110 criminals declared that the movies gave them the desire to carry a gun and 28 per cent that they gave them the desire to practice stick-ups.

In one story, too long to quote in detail, a boy of 19 tells of a movie he saw in which racketeering and safe-cracking were dominant. The hero of the picture learned how to file his finger nails down to the quick and then with these supersensitive digits worked the combination of a safe. The hero committed a number of robberies in this way, and washed his sins away by using the same technique to release a child who had been caught by accident within a safe and would have suffocated had she not been promptly released. The boy of 19 saw no reason why he could not be a hero by the same methods. He tried them and landed in a

reformatory. "Thus ends," he concludes, "what I thought to be a perfect crime."

Delinquent Girls

The briefest kind of dip into Professor Blumer's chapter on female delinquency will suffice.

> White, 14, truant, runaway.—Movies sure do make me want to have good times—movies like "Marriage Playground" which Frederick March and Mary Brian played in, also the juvenile star Mitzi Green. Movies also do make me long for nice clothing—clothing like Clara Bow or few others wear when they play. I thought one day as I was at the show seeing a good picture, if any of the movie stars want to come home late their parents allow them. Why shouldn't mine? So I started coming home at 3 or 6 in the morning and soon I landed in the juvenile court, which I thought was a very bad place, of course, for a girl of my age to be. I got out within a month. It didn't do me no good. I started over again.
>
> White, 17, sexual delinquent.—I like to see men and women fall in love in the movies and go out on parties, etc. It teaches me how to do the same. I also like to see them kiss, love, drink, smoke, and lead up to intercourse. It makes me get all stirred up in a passionate way. Love pictures, wild west pictures, murder cases are the pictures I like best, because I like to love, myself, and I know others want to do the same. After I see them I go out and love and have sexual intercourse and go on parties and only do worse. Movies teach me how to treat my men and fool them.

Of 252 delinquent girls, most of them 14 to 18 years of age, 25 per cent acknowledged "engaging in sexual relations after becoming sexually aroused at a movie."

Equally significant is the high percentage of girls who admitted that motion pictures created a desire for a life of luxury and suggested to them the way in which it could be achieved easily.

The Bitter Dregs Not Shown

While the movies portray the excitement of a life of crime and the voluptuous pleasures of certain forms of delinquency they seldom portray the bitter dregs of such living. Wrote one young man of 21 in a reformatory:

> Many of the gangster pictures . . . don't show much of the prison he is sent to and the bad parts of the jail life; instead they show a picture . . . of the prison office and the walls when he goes to prison and when he goes out. They should show the public more of the prison tortures a criminal gets . . . or the many lonely nights he has to spend for his crime, and all his disappointments.

Of 122 heads of penal and correctional institutions 48 per cent were of the opinion that the movies contributed to delinquency and crime. Twenty-five per cent doubted this and the remainder expressed no opinion. Among the 48 per cent some of the most typical descriptions of the ways in which movies contributed to delinquency were these, "False conceptions of life in the movies, crime and delinquency glorified, disrespect for law created, unlawful acts suggested to boys."

Those who defend the movies in their stress on sex and crime to the elimination of other dramatic features of life, frequently point to the fact that even many of the most violent gangster pictures end with a moral to the effect that crime does not pay. One outstanding conclusion, however, that comes from reading the various monographs of the Payne fund studies is that children and young people seldom pay any attention to the morals tacked on to the pictures. Instead, they are occupied almost entirely with the incidents and details that make up the picture. From those incidents and details they get ideas for dress and adornment, guidance in love making, patterns of delinquency and crime, incitement to sex activities and once in a while models of unselfish service to parents, desires to go to college and stimulus to higher ambitions. One may devoutly hope that when a child sees the story of some prodigal son upon the screen he will come away remembering only the moral, but this devout hope bears no relation to the actual facts, especially when the movies spend about 98 per cent of their time in describing the glamor and excitement which the prodigal found in the far country.

Gangster Patterns in a Crowded Area

In congested city districts where home and school influence is lessened and delinquency is a common thing, the movies play an even more important role. This fact is brought out by another study—one made by Professors Frederic M. Thrasher and Paul G. Cressey of New York university. Space will not permit a description of their method or their significant results, but they corroborate the findings of Professor Blumer at practically every point. One thing which they bring out, however, must be mentioned. Gangster pictures were the weekly or even daily diet of the growing boys in the neighborhood studied. Among these boys the investigator found, over and over again, that the gangsters of the screen were the idols for hero worship. "Who is your favorite actor?" asked one of the investigators of a boy. "Jim Cagney," the boy answered promptly. "You like the way he acts?" "I eat it. You get some ideas from his actin', you learn how to pull off a job, how he bumps off a guy an' a lotta t'ings." A considerable number of other boys were found to be imitating the dress and mannerisms of Edward G. Robinson of "Little Caesar" fame.

As these articles are being written, a jury has been giving a third trial to young Varner Corry, a 15-year old boy who had shot and killed a policeman in Chicago. The jury has finally freed him largely because of his youth and because he has already been in jail for a year or more. A reporter for the Chicago Daily News called upon young Corry in his cell and asked him where he got his ideas about shooting and killing. "I got swell ideas from Lew Ayres in 'The Doorway to Hell'," he declared. "I thought carrying a gun under your arm pit was pretty swell."

If any further testimony on this subject is needed it comes in the statement recently made by Dr. Samuel W. Hartwell, director of the Worcester (Mass.) child guidance clinic. He said that twenty-nine out of the last fifty cases of child delinquency in his files had been distinctly affected in one way or another by motion pictures. The movies, in his judgment, are bringing on a "terrible sophistication," and are substituting false, temporary intoxications for moods which the growing

personality should win in the discipline of working and playing with contemporaries.

A Challenge to Producers

Let us conclude this brief discussion with a word addressed directly to the producers. You gentlemen who make the movies referred to by these delinquents —are you proud of your product? Of course you did not deliberately set out to establish low goals and debasing patterns of conduct. But can you evade responsibility for doing just that? If you were shooting off a gun to see how much noise you could make you would hardly expect to escape being held to account if you shot a number of your neighbors. You aimed, to be sure, only at making money by providing "entertainment." You probably assumed that a child's mind went on a holiday when it entered the theater. But a child's mind never goes on holiday. It may seem to—as some adults' do—but it doesn't. It grinds away like a mill, ceaselessly taking in impressions through eye-gate and ear-gate, working them over and finally turning them into conduct and character.

All this has been conclusively demonstrated by modern science. Knowing it, can you continue to make pictures that put into those minds and imaginations material which will tend to degrade them? You may not have realized that your gun was loaded, but you can hardly read without a shudder the stories of the casualties reported in these scientific monographs. What will you do about it? Blame the parents for allowing the children to see your pictures? You can't very well do that, for you have tried by advertising special low admissions, and "kid matinees" to get children into your theaters. The parents do have enormous responsibility, but you will not wish them to shoulder that which belongs to you. For you, and you alone, are responsible for the pictures you produce.

Two Courses Open

Two courses are open to you: you can shut your eyes to the effects of a large part of your present product, you can plunge ahead making more of it, you can assume that you have the right to make money in any way you can make it, and you can employ the Hays office to stave off censorship. This might be called the "thumbing-the-nose" course. The other course is to face the facts about the effects of your pictures, accept it as a working policy that your biggest job is not to make money out of your pictures but to make men and nations, and then reorganize your business to this end. This might be called the cooperative course, for by it you would cooperate with the parents, schools, churches and other constructive forces in modern life.

This cooperative course would probably mean that you would place new men over your story departments, men who have enough insight to see drama in daily life rather than only in the sensational, and beauty in character rather than luxury, and entertainment in humor rather than inanity. It would probably also mean that you would rearrange your theater programs, providing selected programs for selected audiences. It would mean more—even a bigger job than the colossal one you have already accomplished in developing so rapidly and successfully the technical aspects of motion pictures —photography, projection, directing and acting. In your best pictures you have already proved that you *can* do the thing on a small scale that now needs to be done on a large one.

Which course will you choose? The importance of your choice cannot be exaggerated. Upon it hangs not only the future of the motion picture industry but the welfare of the millions of children and young people who week by week are sitting in your theaters watching your pictures. If you see anything sacred in the lives of these children, give them a break!

This is the fifth in a series of articles on "Your Child and the Movies," by Dr. Eastman. The sixth, on the part played by the movies in international relations, will appear next week.

Memorial Day

By Oscar H. Ludmann

BOOM! Boom! Boom! Tramp! Tramp! Tramp! On they go, in time with the drums and music. Boys, girls, men, women, civil war veterans, doughboys. Flowers, flags, excitement, bright sunshine, lovely dresses, shining uniforms! Just a grain of sadness—this is Memorial day. War has become a classic, something pathetic, heroic, something worthy to be sung, to be enjoyed!

Naked and warning, a gray stone points upward. On it are marked names—everyday names, ordinary names. And high above in golden letters, "Died for their Country." The drums and clarions cease playing as the procession gathers around the monument. I hear someone delivering a speech in classic, resounding phrases.

"Heroism . . . glory . . . memorial . . . duty . . ." his voice thunders. "The north against the south . . . brother against brother . . . they fought for their ideals, for their convictions. . . . Let us remember those who sleep over there, somewhere in France. . . . They helped to stop the bitter slaughter in 1918 . . . fought for their ideals . . . for democracy. . . ."

As I listen, I remember a scene in my home in Alsace-Lorraine. At the foot of the Vosges mountains there is a cottage whose only inhabitant is a widow. I was a friend of her two boys, Jacques and Frederick. Whenever I was invited there for dinner, Madame Kirman sat at the end of the table underneath the cuckoo clock. At her right was Frederick and Jacques sat on her left. How I loved the homemade cheeses and dark rye bread, the handpainted dishes and embroidered tablecloth, the contented, motherly face opposite me!

Years have passed. Madame Kirman sits in the same place at the head of the table, but the two chairs beside her are vacant. At the right of the clock hangs

XUM

a picture of Jacques in the gray uniform of the Fourteenth Imperial Jaegar battalion; a picture of Frederick in horizon blue wearing the fouragere of the One Hundred Fifty-second Infantry regiment. How handsome they look, and how manly. Each time I see those pictures I am proud to have known those boys. Both look so clean, strong, young. Beneath Jacques' photograph is a diploma with iron cross. In beautifully printed Gothic letters is written:

Jacques Ernest Kirman
Den Heldentod Fürs Vaterland Gefallen
Kaiserliche Jaeger
15 August 1916—Vieil Armand
Eisernes Kreuz, Ersterund Zweiter Klasse
Gez. Wilhelm Imperator Rex

Under Frederick's picture hangs the croix de guerre and on his certificate is inscribed in gold letters:

Frederick Ernest Kirman
Soldat au 152nd Regiment d'Infanterie
15 Août 1916—Vieil Armand
Croix de Guerre
Signé—République Française

The Widow Kirman spends long hours in the company of the two photographs and the empty chairs. If the weather is fair she walks aimlessly out over the battlefield at Vieil Armand, searching, inquiring, reading the inscriptions on the white crosses. At the company grave she shudders and turns away. From the rusty wire entanglement an ugly picture meets her gaze. There is a grimy skull with one shining gold tooth. Out of the empty eye socket a green lizard sticks its pointed tongue. A German helmet is caught in the barbed wire just above and beside the skeleton lies the rusty barrel of a French rifle. . . . For this lonely mother it is Memorial day whenever the sun shines. She places flowers on every unknown grave, praying, begging, "If only I could find one of them!"

* * * *

The exercises are over and the procession forms again to march to the water. Wreaths of flowers are thrown into the collective grave of the sailors. In France, in Germany, in England, the ocean receives a tribute to honor her victims. In Brittany young, beautiful faces framed by widows' veils are bowed and slender bodies kneel while bouquets are dropped into the foaming ocean.

How many of those youths did not want to go, but are the martyrs of glory-mad militarists? One does not imagine on Memorial day that there might be greater heroes than those of the battlefield. Only a few dared to say "No! I don't believe in war; I will not go!" For them no glory was waiting. For many there was certain death, and always punishment as a deserter or coward. When one refuses to fight, there is not a single chance for him. A firing squad will not hit the wrong man! His reward is death, dishonor, disgrace.

Time passes. Monuments grow like mushrooms. Tramp! Tramp! Tramp! Tramp! Drums and music! Boys and girls, men and women, singing glory—a glory made of human suffering, a glory which leads, fatally, to more monuments with many, many names!

The Presbytery Says "No!"

By Lee M. Brooks

IT was Holy week in Greensboro, North Carolina, at the meeting of the Orange presbytery representing the Southern Presbyterian churches of seven Piedmont counties. The Rev. Ronald J. Tamblyn, at the urgent behest of enthusiastic supporters of the Presbyterian church of Chapel Hill, where the University of North Carolina is located, was presenting himself for examination as to his fitness to enter the ministry of the Southern Presbyterian church. A Congregationalist, with a fine record of dynamic leadership, a man to whom other pastorates were beckoning, he was willing to surrender that affiliation.

For six months Mr. Tamblyn had supplied the pulpit at Chapel Hill. In his preaching and pastoral leadership his constituents saw the living reality of Christian faith. Students, faculty, and townspeople were stimulated to such a degree that they began to think of him as a successor to their beloved pastor, the late W. D. Moss. From many quarters came the question: "Can we get him?" This hope finally became crystalized in petitions signed by some five hundred people, 350 of whom were students, and in a substantially unanimous call from the church congregation. But Mr. Tamblyn's examiners strewed his pathway with fragile, doctrinal relics across which he could not step honestly and safely, and while they found "no fault with his piety and Christianity" they decided that his answers excluded him from the Southern Presbyterian ministry.

The trial consumed several hours and had much of the dramatic about it. To the suggestion that the meeting be considered an executive session, the Rev. R. Murphy Williams—vigorous in his dissent throughout the entire proceedings,—asked whether the presbytery was bent on doing anything to be ashamed of. The suggestion was voted down. Conflict there was, open and unabashed, in the realm of interpretation. Conflict there must have been within the bosoms of many of those who hammered home their theological points. Calvinism and extreme Protestant orthodoxy held sway. The following expression that came later from one preacher reveals not only his own inner conflict but the doctrinal items in question:

I always liked you but as you sat there the other day and went

through that grill with a smile on your face, I loved you. I am sure I could not have done it. I would have walked out on them. But, though I did not vote—I left, for I could not vote either against nor for you—but I hope you will not think too hard of us Southern Presbyterians. Our faith is dearer to us than life. We would *die* rather than deny it. It is simple and childlike faith in the word of God. We believe in the literal virgin birth, the literal resurrection of Jesus and saints later, the literal coming again of Jesus. We believe in the miracles literally as recorded. We require this faith or belief in all our ministers and no matter how much we loved and admired you, we could not take you in without going back on every vow we have taken—for you do not hold these views. I only wish you could have seen things as we do so that we could have had your fellowship in our ministry. We are like Luther: "Here we stand, we can do none other, God helping us." This faith is not pushed down our throats. We believe it and tell the world so. No doubt many are calling us narrow—well, we are and we believe Christianity is so narrow that it leaves every other religion out in the cold—and is no Pantheon. There is only one way to life and it is narrow. I admired your honesty and patience.

Forty-nine votes were cast, 41 against and 8 for the candidate. There seemed to be other delegates present during the examination but some of them, perhaps in a mood like that of the minister quoted above, did not feel that they could vote.

Questions Asked

In addition to questions on the infallibility of the scriptures, verbal inspiration, the spontaneous creation of Adam, and many others of a like nature, there were more specific questions on the virgin birth, the miracles, the physical resurrection, and the literal return of Jesus on a cloud to earth. The candidate affirmed his profound belief in God; asserted repeatedly that God had spoken to him through the person and the ministry of Jesus; that he found God in Christ reconciling the world unto himself; and that he accepted him in the sense of his own statement: "I am the way, the truth, and the life."

But literal acceptance and interpretations were demanded in connection with secondary scriptural matters which the examining group would not allow to rest upon historical fact for their truth or falsity. For example, ignoring Mr. Tamblyn's quotation of St. Paul on the natural body being raised a spiritual body, the questioner with pointed finger, first at the candidate and then to his own body: "But don't *you* believe that *this body* will be raised again at the last day?"—or words to that effect. Again, did he believe that Jesus still occupies the physical, nail-pierced body which was hanged to the cross?

The account of Dives and Lazarus illustrates the eschatological queries. Here Mr. Tamblyn struck fire even though in his discussion he removed his interpretation from the literal hell-and-heaven aspects. For him what stands out in that pathetic picture is the spiritual blindness of the powerful and rich toward the misery and exploitation of the less fortunate. Tongues of flame that lick the sinner hereafter; tongues of dogs that soothe the sores of the afflicted outside the gates; can it be that such literal interpretation is more important to the members of presbytery than voicing and alleviating the wrongs of the here and now?

Granted that there were some, perhaps a majority, who voted against the candidate on purely theological grounds the conviction stands strong in the minds of many that other factors were involved. Some Southern Presbyterian clergymen perhaps disliked to see the pulpit at the seat of the state university go to a minister originally of another denomination. For the unbiased observer, however, other questions force themselves into expression, questions involving conscious and unconscious motivation.

Mr. Tamblyn has become well known for his economic liberalism. He has actually given more than lip service to the social teachings of Jesus in industrial communities in North Carolina. Those who treasure the status quo, those who have vested political and economic interests, have long been solicitous about the freedom of teaching, public utterances, and research at the University of North Carolina. According to them, youth must be saved from itself, from exposure to whatever seems to question or challenge things as they have been or as they now are.

Struck in the Face

But youth will not be saved in any such manner. Youth does appreciate and respond to vitality and reality. As for the Chapel Hill church, students have been attending the Sunday morning services and the evening open forums because as they stated in the last sentence of their petition, "we deeply believe in Mr. Tamblyn and feel that we, the university, and the state, as well as your church and local community, are in need of him." It is no wonder that Dr. Henry Louis Smith, former president of Washington and Lee university, declared just before the presbytery voted: "If you want to strike the Chapel Hill church in the face and injure Presbyterianism there for ten years, the best way to do it is to refuse them the pastor they have so enthusiastically asked for."

Thirty years ago Dr. Walter W. Moore, one of the most distinguished biblical scholars the Southern Presbyterian church has produced, stated in connection with the candidacy of the Rev. Martin D. Hardin at Charlotte:

> ". . . things have reached a very unhappy pass with us if we are to shut out a man from a ministry among us who believes and preaches the essence of the gospel . . . because forsooth he does not define the mode of inspiration in just the same way that the majority of our southern preachers would, or because he does not take our view of some other matter that is not vital. We must have more liberty in our church, or there is going to be an explosion that will astonish some of the back numbers. . . . If we will only have sense enough we can have such a state of things in our church by the time the questions of higher criticism (sic!), for instance, really reach the body of our ministers, that we shall not be torn into bloody pieces by the discussion and all our work for Christ knocked out and set back indefinitely. . . ."

Unfortunately the three decades that have produced a new south in so many other directions have apparently seen this warning go unheeded. Meanwhile, the cosmopolitan congregation of the Chapel Hill church, stunned by this seeming triumph of meaningless dogma, is groping for a way out.

BOOKS

Cleaning Up the Coal Cellar

MACHINE AGE IN THE HILLS. *By Malcolm Ross. The Macmillan Company,* $2.00.

IF WE are really bent on setting our national house in order, there is much to clean up in the coal cellar." Justifying this challenge, Malcolm Ross, in "Machine Age in the Hills," presents a picture of conditions and problems in the coal fields of West Virginia and Kentucky, which is packed with information and philosophy, and is as impartial as it is deeply sympathetic on the human side. Not content with merely pointing out the dark corners of the coal cellar which are most in need of cleaning—corners where huddle "the friendless people of the mines, too underfed to rebel, too cold and cheerless to shake off their passive resistance"—Mr. Ross suggests some of the implements which might be employed in the cleaning-up process. He provides at least one new broom—imported from England—the penny-a-ton coal tax plan, which he declares "touches upon every sore spot in the industry" and "has profound modern issues concealed in it." At the present rate of coal production in the United States this plan would create a fund of three million dollars a year, half of which could be used to rehabilitate the men in the coal pits, and half to finance research to the end of conserving the coal supply and generally improving the industry.

Mr. Ross traces the crisis in the coal mining industry in the south from the boom period engendered by the world war, through the collapse of what he picturesquely dubs "the idiot decade of too much prosperity," and the consequent impoverishment of hundreds of thousands of mine people, the demoralization of the industry, and the birth of dangerous social animosities.

"It required the war in Europe to remake the lives of a whole region of innocents who hardly knew the names of the belligerents," the author states. In 1915 coal tripled in price. In 1923, 704,793 men were working in nearly 12,000 coal mines, with a possible annual production of a billion tons of soft coal. In the next four years 200,000 miners had permanently disappeared into other industries. "At the height of the madness some coal diggers earned $50 a day." Within the past year such a wage is recorded as 32 cents in cash for two weeks' work, above rental for a miner's shack and miserable food rations. A mine for which an offer of $750,000 was refused in 1927 sold for $4,000 in 1932.

But the plight of the miners is not wholly economic. It is deeply involved in the social changes attendant upon modern technical advancement. Mr. Ross sees the case with its surrounding implications. "The miseries of the coal miners are directly relevant to the larger scale troubles of that machine age civilization which our forebears began with such enthusiasm and blindness of purpose in the 19th century. . . By a sardonic chance the most unfortunate people in the United States are those who dig the very stuff on which machine age civilization is founded." For in the mountains "the machine age came a century too late. They were unprepared for it. The violence of its impact wrecked their lives. . . One decade gave a new way of living," leaving them "spoilt for the old way of life, helpless to face the new." He finds the health of the mine children "appallingly bad"; schools belonging to a "regime which cannot last much longer"; and altogether "nothing to inspire them to do anything but mine or marry." Yet the reader feels that the children are the hope of the situation, if it can be said to have a hopeful side.

There have been many generous efforts to help the miners, ranging all the way from sentimental to radical. The failure of most of them, this author says, "has resulted in discouraged withdrawal of the outside allies." He touches upon the work of the labor unions, "whose leadership lacked the canny instinct which knows how to win public support for reasonable goals." He recalls the abortive attempt of liberal sympathizers from the north, led by Theodore Dreiser, to lend a helping and correcting hand. The only successful effort was the one the world knows least about—that of the Quakers, who spent the winter of 1931-32 "carrying their conciliatory spirit into the embattled camps of the coal fields." They carried also milk for babies, warm clothes for people of all ages, much needed medical and prophylactic equipment. They helped the hopeless people to plant gardens and established work shops for handicrafts, at which the hill people showed a surprising adeptness. The chapter on the Quakers is inspiring. One feels that these people, animated, as this author believes, by "middle-aged diplomacy—a state of mind which assumes that a goal can be so important that it is worth while conciliating people to attain it"—have pointed the way to the regeneration of the miners on the social side.

The great gain to us all from this "unpleasant experience" (generally called the economic depression) "is the clear recognition that ethics still have power in a practical age," says Malcolm Ross. Plainly he implies that even science and economics must seek an ethical approach to the rehabilitation of the southern coal miners.

FRANCES PERKINS.

The Poet of Social Religion

EDWIN MARKHAM. *By William L. Stidger. Abingdon Press,* $2.50.

WHEN Edwin Markham released "The Man With a Hoe," in 1899, he fired a poetic shot that was heard round the world. The instant acclaim with which that poem was received, the controversy which it aroused and its immediate attainment of nationwide popularity, were due to somewhat accidental and fortuitous circumstances. The development of the social conscience had just reached the point where it needed a trumpet tone and a poet laureate; and a Hearst newspaper, whose editor happened to be one of the small group to whom the poem was first read, put it in the way of getting such sudden and sustained publicity as does not come to two poems in a century. But only the suddenness of the recognition of Markham and "The Man With a Hoe" was accidental. Both he and it had the qualities which both command and deserve attention.

Markham's early life gave him personal experience with hard work, though not with the bitterness of unrequited toil against which he raised his voice in protest. Born in Oregon in 1852, he was a son of the heroic age of the pioneers. In his early boyhood, his family moved to northern California, where he farmed, rode the range after his mother's cattle, and worked as a blacksmith. Among many picturesque experiences, he had one fantastically lucky break. While he was saving up money to go to college, he found $900 in gold coin hidden in a hole in the ground. On this treasure trove he went to normal school, and at twenty was a school teacher. After that there was more college and more teaching. At the time of the publication of his famous poem he was described as a "California

schoolteacher," but he had already been president of a teachers' training college, had contributed to the best eastern magazines, and had been commencement orator at Stanford university.

Dr. Stidger has been one of Mr. Markham's most intimate friends for twenty-five years. No one could be better qualified to present the essential facts of his life and to discuss his philosophy, the influences which formed it and the poems in which it has been expressed. His treatment is not so much a detailed biography of the poet as the moving presentation of a type of thought, an attitude toward the world and man, and a way of life. The last is perhaps the most important of all, for as an exponent of the social gospel Markham has not been merely the maker of fine phrases. He has lived his doctrine with a beautiful sincerity and serenity even more persuasive than his most eloquent and lyrical expositions of it. Things have never been in the saddle for him.

"But Cristes lore and his apostles twelve
He taughte, and first he folwed it himselve."

The service which the author has done is not the less because he has made free use of Mr. Markham's own words, both prose and poems already published and still unpublished.

W. E. GARRISON.

The Missionary Motive

THE UNCUT NERVE OF MISSIONS; AN INQUIRY AND AN ANSWER. *By Cleland B. McAfee. Fleming H. Revell,* $1.50.

THE SUBTITLE to Dr. McAfee's book, "An Inquiry and an Answer," rather naturally suggests some relation to the recently published Laymen's inquiry report, but within the book itself there is not the slightest reference to that report. Whether intended by the author to serve in some measure as a corrective to certain findings of the Laymen's commission, or not, it does discuss at length some of the same questions which they discuss and does lean to the side of conservatism. But conservatism is a relative term, and it would be a mistake to think of Dr. McAfee as conservative in the sense of being a fundamentalist. Indeed his views are very liberal from the point of view of the older missionary literature.

His book does not purport to be in any sense an objective study as did the Laymen's inquiry. To quote the author himself, "The writer must not be supposed to be seeking to find out whether there are still good reasons for missions. He is not on the fence. He is definitely down on the missions side of it." But he does seek to answer those "earnest people who have grave questions and who wonder what the future holds both of duty and of opportunity."

He asks and attempts to answer a number of questions, among them these: Has the missionary motive been modified? What is the effect of our changed attitudes toward other religions? What is the effect on mission work of the rising national consciousness around the world? Are prevailing missionary methods suited to the present condition of the world? He concludes with a succinct statement of the present condition of missionary work and notes the most critical needs of the enterprise just now.

In his discussion of motives, he distinguishes between fundamental and collateral motives. The fundamental motive is connected with relation to Christ — not carefully defined however. This he thinks may take on varying forms, but the "central fact will not be changed." Collateral motives may well be expected to change and even disappear. In the attitude toward other faiths expressed by the Jerusalem conference, that of "intelligent appreciation, with discrimination," he finds nothing that need cut the nerve of missions "unless an attitude develops which reduces Christ to a level with other religious leaders." To his mind, "the whole matter comes back to the uniqueness of Jesus Christ himself and the incomparable significance of his cross and resurrection . . . No other religion has Christ in it." Indeed it would be fair to say that Dr. McAfee has taken throughout his book practically the Jerusalem conference position.

CHARLES S. BRADEN.

Books in Brief

AN INDIAN MONK. *By Shri Purohit Swami. The Macmillan Company,* $2.00.

The life and adventures of a Hindu recluse in search of the higher wisdom and the yogi philosophy. He journeyed to many parts of India in his career of self-renunciation and his quest for perfection. In London, which he later visited, he met Mr. W. B. Yeats, the Irish poet, who was much interested in his account of his experiences, and who induced him to make a record of it. Mr. Yeats contributes an appreciative introduction.

GREAT WINDS. *By Ernest Poole. The Macmillan Company,* $2.00.

The curse of property is the central theme of this strong novel. It is no cheap diatribe against wealth, but the moving story of a man whose artist spirit was bruised and broken by the struggle to keep up with the unreasonable demands of his wife and children. Such a theme can be handled effectively only by one who can bring to it the touch of the artist and can avoid the crude and the commonplace. The cast of characters is small, but every one of them is a real person. There are no dummies and no caricatures. It is a novel worth reading.

OLD CHICAGO: *The Fort. The Duel. Debt of Honor. Metropolis. By Mary Hastings Bradley. D. Appleton & Company,* $5.00.

In this year when many eyes are turned upon Chicago and when Chicago's century of progress is receiving conspicuous celebration, these four little novels of four periods in Chicago history should find many readers. While the initial interest centers in these four periods which form the backgrounds of the stories and while the historical data have been carefully studied, they are not merely stories of background, but pieces of excellent fiction having genuine human interest. Residents of Chicago and prospective visitors to the exposition will find them of special interest, but they will have a permanent value when the year of celebration is past.

QUEER STREET. *By Edward Shanks. Bobbs-Merrill Company,* $2.50.

It is easy to see why this novel had a great and immediate success upon its first publication in England. It is written in the modern manner, with a teeming stage and a wealth of episodes which are separately inconsequential but cumulatively effective in the building up of characters and atmosphere. The total effect is a remarkably vigorous and varied picture of representatives of many grades of English society, from the lesser nobility to the habitues of a rather low class night club, all woven together by a curious interplay of relationships and events. There is no moral, not even a theme or a problem, but the reader will feel that he has spent a few months in London.

THE EXPANDING UNIVERSE. *By Sir Arthur Eddington. The Macmillan Company,* $2.00.

Professor Eddington's argument is built around and supports the thesis that the galaxies are receding from us and from each other—and the farther the faster. One hundred

thousand million stars equal one galaxy; one hundred thousand million galaxies equal one universe. The speed with which the galaxies are dispersing is about 550 kilometers per second for each megaparsec of distance from us—a megaparsec being 3.26 million light-years. As we have now reached out with telescopes and spectroscopes to galaxies as far away as 150 million light-years, we must ascribe to them speeds up to 25,000 kilometers per second, or about one-tenth of the speed of light. What will happen when they have achieved the speed of light? That, apparently, is unthinkable. To avoid it, the hypothesis of "spherical space" is introduced—which means that, if a body travels far enough in a line as straight as a line can be in such space, it will eventually come around to the place of its origin, or that if a man could see far enough he would see the back of his own head. Like the square root of minus one, this does not seem to make sense outside of the mathematics of imaginaries. As alternatives to Eddington's thesis it is humbly suggested: (1) that the formula for uniformly accelerating speed may not hold beyond the range of observation; (2) that the impossibility of a speed greater than that of light is not established, and the possibility of it is easier to conceive than "spherical space"; and (3) that the whole theory of an expanding universe may be wrong, as some of the most eminent astronomers assert that it is.

Is God Many or One?

By Bernard E. Meland

The following article by Mr. Meland was sent to Professor John Dewey and elicited from him so favorable and encouraging a comment that the author sent his manuscript to The Christian Century for publication. Dr. Dewey says in his personal letter to Mr. Meland: "I am extremely glad that you called my attention to your interesting and valuable exposition. I find that it states a point that had been in my own mind in a somewhat inchoate way. I am sure its publication will be helpful in clarifying the minds of others. More specifically, I think you have hit upon the solving word in the discussion between Dr. Wieman and myself." Inasmuch as Professor Dewey's other commitments have for the present made it impracticable for him to continue the exchange with Professor Wieman, the article by Mr. Meland, picking up the discussion where it stopped in our issue of April 5, is thus doubly acceptable, as is also Professor Wieman's article commenting upon it.—THE EDITORS.

WHEN the philosophic mystic urges us to cultivate awareness of the wealth of reality that environs us, does he mean to have us focus attention upon the *wealth* of reality or upon the *reality?* Conventionally stated the question is: Is this objective reality which evokes our sense of wonder and upon which we are dependent to be thought of as a single Object of experience, or as many sustaining activities? This age-old problem has had many varying solutions. A recent approach to the problem is seen in Professor Wieman's writings. I quote from his earlier book, "Religious Experience and Scientific Method":

> "Whatever else the word God may mean, it is a term used to designate that Something upon which human life is most dependent for its security, welfare and increasing abundance. That there is such a Something cannot be doubted. The mere fact that human life happens, and continues to happen, proves that this Something, however unknown, does certainly exist.
>
> "Of course one can say that there are innumerable conditions which converge to sustain human life, and that is doubtless the fact. But in that case either one of two things is true. Either the universe is a single individual organic unity, in which case it is the whole indivisible universe that has brought forth and now sustains human life; or else certain of these sustaining conditions are more critically, ultimately and constantly important for human welfare than are others. According to the first view God would be, or involve, the whole universe; according to the second he would be those most important conditions which, taken collectively, constitute the Something which must have supreme value for all human living. The word God, taken with its very minimum meaning, is the name for this Something of supreme value."

In a later book, "The Wrestle of Religion With Truth," he seems to have merged his minimum definition of God with Whitehead's principle of concretion, making the term God stand for a singular behavior in the universe. In still later discussions, he refers to God as *the integrating process in the universe which makes for value* and as *the order of existence and possibility in dependence upon which and in conformity to which and in promoting which this ideal is to be achieved.** I am not inferring that this shifting of definition reveals ambiguity in Professor Wieman's position; on the contrary it seems to me that his later definitions reveal an increasingly clearer development of his earlier one. However, there does appear to be ambiguity in Mr. Wieman's position. On the one hand he speaks of "those most important conditions . . which must have supreme value for human living," implying a pluralistic reality, while on the other hand he uses the terms *that Something of supreme value,* implying a single object of devotion. This discrepancy would seem to clear up in his statement that, "He (God) would be those most important conditions *which taken collectively* constitute the Something which must have supreme value for all human living," if Mr. Wieman carried this position through consistently. But he goes on to use the term God, in scientific as well as in the religious approach to environing reality, as a single Object, apparently ignoring the pluralistic elements originally implied in "those most important conditions." In his chapter on "God and Value" in the book, "Religious Realism," he definitely describes God as the One in fact as well as in term. That is to say, he implies that the reality designated by the term God is a singular element empirically as well as religiously. Thus the crux of the problem seems to lie in the use of the term God.

I am inclined to believe that the term God is essentially a religious or contemplative concept. To repeat what I have said in an article, "Toward a Valid View of God,"

> "In the hour of worship, the worshiping mind will synthesize that multiplicity into an experienced Oneness, for it is the nature of the religious mood to catch up the many into a visualized Object of worship. But that describes the method of religious worship, not the condition of empirical phenomena. It is the worshiper who unifies the many to visualize the abundance of life's fulness in its totality."**

But when one abandons the role of worshiper and becomes concerned about practical adjustment to "those most important conditions" or interested in theoretical reflection about their meaning and significance, it would seem that he should also abandon the language and method of the worshiper if he is to avoid confusion. For his task then calls for a more empirical procedure. His task

*See his book *The Issues of Life*, N. Y.: Abingdon Press, 1930; and his article "God and Value" in *Religious Realism*, edited by D. C. Macintosh, N. Y.: Macmillan, 1931: and also his discussions in *Is There A God*; Chicago: Willett, Clark & Co., 133.

**Harvard Theological Review, July, 1931.

is that of applying the scientific method to that wealth of data that concerns the worshiper—an undertaking that involves more the analytic than the synthetic approach. He then becomes an engineer or a scientist in the field of religious data.

Analogies are hazardous, but they may help to illuminate our contention. In public address, the minister or politician may say "my people" meaning the constituency which supports him and which he serves; but each must recognize that this collective term, while appropriately used in public address, cannot be ambiguously applied to infer a single entity in pastoral or practical contacts. The lawyer or physician may speak of his clientele in general conversation, but in practical and empirical undertakings each must recognize the separate elements of that collective term and deal with each separately. If the word God is a collective term meaning "those most important conditions upon which human life depends," it may be used for purposes of devotional address; but for occasions of practical adjustment and theoretical reflection, the language of worship, including the collective term, would best be set aside and in its place empirical language used. In other words, when one undertakes to adjust to "those most important conditions upon which human life depends" or to investigate them for purposes of theoretical reflection, one should deal with them in terms that do not confuse their empirical character.

Thinking of God as structure or process, or better still as the system of progressive integration, is very helpful, and, I believe, gets at the basic character of that which sustains and creates value. I do not see, however, how that reduces objective reality to an empirical Oneness, except, of course, in religious worship. Any system in its functional aspect is pluralistic in character. There is a working together, a coordination of functions, but that coordination is the abstract pattern. The system in operation is a multiplicity of functions. Now we might speak of the State, the Corporation, or the Church as one, implying in each case these several coordinated functions taken collectively. But when one undertakes to deal with the State, the Corporation or the Church, one deals with some representative or agency of that organization. All practical transactions with the system are carried on in that manner. Unless one selects some one activity in the system which one regards as supreme and most important, and designates that God, there hardly seems basis for asserting that God conceived as the integrating system necessarily yields empirical Oneness in reality. Certainly the practical and theoretical procedure in dealing with that integrating system would be aided more, it would seem, by attending to the pluralistic elements which, taken collectively, constitute the system.

From this analysis it appears that there is nothing gained in insisting upon conceiving the ultimate character of objective reality either as the One or the Many. The fact is, we get nearer to the truth of the matter when we recognize that the reality that environs us is both pluralistic and unified. And further, there is no particular point in contending for the superiority of either the oneness or the many; for oneness is reality synthesized; the many is reality analyzed. Looking at it in this manner, the question as to whether the term God is applicable or not depends entirely upon whether the task at hand requires the method of analysis or synthesis. Worship—that experience which relates man to the whole of things, is obviously a synthesizing mood. For worship, then, the term God, understood as a collective representation of this wealth of sustaining activities, seems thoroughly legitimate. But in reflective tasks, where the objective is avowedly that of discerning the empirical nature of sustaining reality; and in practical tasks, where the objective is that of adjusting to those empirical conditions of supreme importance, the preliminary method at least would seem to be analytic, and would therefore call for terms expressive of the empirical phenomena thus encountered.

Coming to terms with the universe thus implies two approaches to reality: the one, the worship experience in the contemplative sense, which is a synthetic approach, involving deep emotional enjoyment of our relation to the total cosmic environment as well as loyal commitment to its demands and opportunities; the other, the theoretical and experimental investigation of sustaining reality as well as practical adjustment to its activities, which are analytic in approach, affording insight into the nature of those elements in environment which support man, and helping him to achieve triumphant living. Cultivating awareness of environing reality, then, must imply focusing attention upon both the *wealth* of reality and upon the *Reality;* for while the One and the Many constitute the same reality, each designates a distinct and characteristic approach to that reality. And in order to have full relations with environing reality, one will alternately employ both approaches: at times one will *appreciatively* respond to the deep significance of his environings; at other times one will seek to *understand* and to *use* those sustaining realities.

Central College,
Fayette, Missouri.

By Henry Nelson Wieman

SEVERAL have been troubled about the oneness of God when the approach to God has been by way of observation, reason and experiment. Mr. Meland has made a most valuable and clarifying distinction bearing on this question. I shall have to differ with him on certain points, but the distinction he makes is so valuable, I think it should be pressed further.

Is God one or is God many? Let us start with something a little more easy to grasp than God. Is Mr. Jones one or is he many? He is both, depending on how you are dealing with him. He is made up of hands, limbs, eyes, heart, lungs. The oculist must deal with his eyes, the doctor with his heart, etc. To hear these specialists discuss the several organs you would think Mr. Jones was many and not one. To the psychologist he is a collection of many different habits, many different attitudes and sentiments, each of which may be studied while ignoring much else that pertains to Mr. Jones.

For practical efficiency in dealing with Mr. Jones you must treat him at different times as though he were quite different persons. When he is angry you must treat him as one kind of person. When he is frightened, as another. The employer treats him one way and he is one kind of person to his employer. To his employes he is another. To his wife and children still another. To the ward politician still another. There are many different Joneses, according as you find him in one situation or another, and deal with him in one way or another. Even his wife must treat Mr. Jones as one kind of person when he comes home hungry and cross, and treat him as another kind of person in his more expansive moods.

I say even his wife will do that in the interests of practical efficiency. But as one who loves Mr. Jones, she will discern him as a totality or organic unity. It is the total distinctive personality of Mr. Jones that is loved, not some one of the several Mr. Joneses or some special habit or attitude or part.

But that organic unity which is loved as Mr. Jones does not include every impulse, habit, attitude that arises in every situation where Mr. Jones may be placed. Those who love him will try to get some of these traits eliminated and they will do it in the interest of that organic whole which is the "true" or "real" Mr. Jones.

But what is the "real" Mr. Jones? Are not all these habits, impulses, sentiments, attitudes displayed in every possible situation truly and really Mr. Jones? How can you say that some are not the "real" Mr. Jones and some are?

What is real depends on what viewpoint you take. What is real from one viewpoint is not real from another. From the standpoint of love the real Mr. Jones is a certain organic whole which makes up the best in Mr. Jones, both the actual and possible best. Hence, from the standpoint of loving devotion the whole and the real Mr. Jones excludes certain habits and other traits which make up the evil in Mr. Jones, i. e. which disintegrate or impair the wholeness of him.

We deal with different realities when we take different standpoints. In physics this is called the principle of relativity. But the principle applies to all experience. It means that you cannot talk intelligently about any reality until you specify the viewpoint and other conditions under which it is experienced. A nightmare is a real nightmare, but you cannot understand the kind of reality it is

unless you know the conditions under which it is experienced. When you are undergoing the nightmare you generally do not know these conditions and so think it is some other kind of reality, say physical rather than dream reality. A nightmare is the way reality must appear to a mind in that condition. An illusion is a real illusion. Reality would not be what it is to an intelligent and well informed mind, if a mind under the conditions of illusion did not experience it in the form of illusion.

The world really is one thing or another according to the attitude and other conditions under which you experience it. A mean, selfish, malicious person finds one kind of world; a loving, gracious, noble person finds another sort of world. That does not mean at all that we can make the world what we want it to be merely by taking a certain attitude. It only means that certain attitudes determine certain consequences, whether we like those consequences or not. And it is one of the most important problems of human life to discover what attitudes yield the best sort of world.

Now then, is that wealth of reality which we call God one or many? It is both. From the standpoint of practical efficiency and scientific analysis, it is many. From the standpoint of loving devotion it is one. The same is true of Mr. Jones or my home or anything else you want to mention.

While anything may be treated as one or many, the oneness of some things is of less importance than the oneness of other things. A brick pile has oneness, but the oneness is quite unimportant as compared to the multiplicity of the bricks. But when the bricks are built into a house, it is their oneness and not their multiplicity that is important. So likewise, Mr. Jones has both oneness and multiplicity. In respect to some interests it is his manyness that is important, in respect to others it is his oneness. To those who make use of his various different skills, it is his manyness that is prominent. To those who love him, his oneness. His oneness fulfils just as vital a function in life as his manyness.

Is the whole universe one? Yes, from one standpoint. But I think the oneness of the universe is not functionally important any more than the oneness of the brick pile. But there is something in the universe that has a oneness which is functionally of the utmost importance. It is that totality of conditions which constitutes the growing good. Any great good requires an organic unity of conditions, and increase of good requires an increase of this unity. If any of these crucially important conditions were lacking, the good would disappear.

This unity of conditions which makes the good of human life, and which by increasing constitutes the growing good, is a oneness that has greater functional importance than any other. This oneness is the oneness of God. God is that unity of conditions so connected as to make the greatest good now in existence and carrying the possibilities of greater good. God is that unity of enjoyable situations which makes them (1) sustain one another (2) mean one another and (3) constitute a growing system. This system may be broken up more or less and beaten back, and while growing in one quarter may be receding in another. But there is some degree of this unity in the world. It constitutes whatever good human life may have.

So we say it is the oneness, not the manyness, of God that is most important. This is so because it is the unity, the organic connectedness, of the conditions which constitutes the good. The good is made up of all the conditions that are necessary to it. When any of the necessary conditions are taken away, the good is destroyed. Therefore it is the organic wholeness of those conditions which sustain and constitute the good. It is true we must often deal with these conditions separately in the interests of practical efficiency and scientific investigations; but it is only as they function together as a total unity that the good is realized. Therefore the conditions and activities which are rightly called God are one, as truly as they are many. The oneness of them is reality just as much as the manyness.

There are certain statements made by Mr. Meland that give a false impression, whether he means them that way or not. He seems at times to speak of this oneness of God as though it were the same as the oneness of the cosmos. This, I think, is a mistake. Also he seems to imply that in emotional worship God is one, but to intellectual understanding God must be many. It is true that for *analytic* understanding God is many and also for practical efficiency. But understanding requires synthesis just as much as analysis. An intellectual *as well as* appreciative understanding of the oneness of God is just as important as a grasp of the manyness.

Mr. Meland further writes as though the manyness were empirical, while the oneness was not. I hold that the oneness is just as empirical as the manyness. We truly experience the oneness of God whenever we experience that great goodness that consists in the unity of many conditions, each of which is indispensible to the goodness experienced. Our experience of the goodness is experience of the oneness of the operative conditions which sustain and constitute it.

Mr. Meland says the functional aspect of any system is pluralistic, not unitary. I cannot see that that is true at all. The important functioning of heart, lungs, glands, etc., in an organism is unitary, not pluralistic. When they function pluralistically the man becomes sick, and if they become very pluralistic he dies. So also the factors that go to make up the good of a social culture or a home or an economic system or any other great good, must function as a unity if there is to be any good.

Perhaps there is nothing more important in human life today than to see the importance of the unitary functioning of the many factors which the good requires. The several sciences cannot serve the good of human life until they combine their efforts so as to promote that organic whole of conditions, familial, economic, political, educational, artistic, etc. which make up the supremely good life. Practical specialized efficiency must be constantly guided by a sense of the organic whole of conditions which goodness requires, if the good is to be advanced by the experts. This wholeness does not include the entire universe, but it is the wholeness of all those factors which make the most blessed form of existence. This, which is the oneness of God, is just as important, just as real, just as vital, just as open to experience and theoretical reflection, as the manyness of these conditions taken severally.

In summary, the important functioning of God is unitary, not pluralistic, because God is the organic connectedness (unity) of all the different conditions which are necessary to the growing good. The good is precisely this organic connectedness. God is this organic connectedness.

CORRESPONDENCE

Our "Humanism" Runs Away!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your humanism is running away with you. This is evident from your attitude to the "persecution" of the Jews in Germany. I was very much surprised to see that Mr. Hutchinson was one of the sponsors for the mass meeting here in Chicago protesting against the "persecution" before the world really knew what was going on in Germany. The Jew can squeal much without meaning much by it, and he does not need to be hurt much in order to squeal much. This is a characteristic trait in the makeup of the Jew. And it seems to me that The Christian Century should know it and think before it runs to the defense of the "defenseless and persecuted Jew." Your editorial in the issue of May 3 is very disgusting. Even the Jew will laugh at you when he reads it.

The Jews are not persecuted in Germany because of their religion, but because of their political and economic activity. They are communists many of them, and "persecuted" the nationalists before the latter came to power. Read in this month's Moody Monthly an article written by a person in Germany about this matter.

Have you lived next door neighbor to a Jew? If so, you know that a Jew cannot be treated as a Nordic. His psychological makeup is such that he will take a foot if you give him an inch. He does not know how to reciprocate.

As a Christian I do not hate the Jews. In fact, I have rented

a flat from Jewish people the last two years, and have had ample time to make my observation. They are children—reminding one of the colored race—in their mental makeup. They must be spoken to with authority, or they will not believe you. That is just what the nationalists are doing. They are not persecuting the Jews—they are talking to them in the only language they know.

Covenant Book Concern, Chicago. G. F. HEDSTRAND.

Cincinnati Was Not the First

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much interested in reading your editorial in the last issue of your magazine upon the election of Rabbi Heller to the board of the Cincinnati Y.M.C.A. May I say that Cincinnati is just a little behind the times. In Superior we have not only a Jew as a director but he is also the vice-president, having just been reelected for his second term to the latter office and by a unanimous vote of the board. Not only that, but his business partner, a Catholic, Mr. Joseph Teeporten, has been considered for the board on a number of different times. Both men have given a number of years of leadership to the local Y. In years gone by both have worked in our boys' camp.

Superior, Wis. B. B. GIFFIN, President, Superior Y.M.C.A.

Does India Prefer British Rule?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 3 you published a letter from Mabel E. Archibald, a missionary of Chicacola, India, claiming that "the rank and file of India prefer British rule." This is a surprising statement. Will you kindly allow me space to cite some testimonies that tell a very different story?

1. I regularly receive and regularly read seven periodicals coming to me from different parts of India—Calcutta, Bombay, Madras and Lahore, and one coming from London which is devoted wholly to Indian matters. Also I have a large Indian correspondence. Although these Indian papers are closely censored and although some letters are not allowed to get through the mails, yet I receive from these sources what seem to me simply overwhelming evidence that only a very small per cent of the rank and file of the Indian people prefer the rule of Great Britain.

2. The eminent Indian statesman, Mr. V. J. Patel, who has been mayor of Bombay and president of the Indian national legislative assembly, and who knows India probably as well as does any man living, has recently been spending some months in America. Mr. Patel has affirmed many times over, both in private conversation and in public addresses, that at least 90 per cent of the people of India of all classes, are opposed to British rule and earnestly desire freedom and self-government.

3. Rev. Charles F. Andrews, who certainly knows India as well as does any living Englishman, is on record repeatedly as saying essentially the same thing as Mr. Patel. In some of these statements he has taken pains to speak particularly of the Indian masses, and to testify that even in the remotest villages he has everywhere found the earnest and practically unanimous voice of the people to be: We want no more foreign rule, with its oppression; we want freedom; we want a government of our own which will rule India in the interests of its starving millions instead of draining away our wealth to a foreign land.

4. Two or three years ago, the British Unitarian association sent a representative (the Rev. Magnus Ratter) on a religious and educational mission to India, especially to cooperate with the reform movement there known as the Brahma Somag. Mr. Ratter spent eighteen months in India, traveling everywhere, penetrating into the remotest country districts, coming into the closest possible contact with the people of all castes, ranks and classes. On his return to England, what was his report regarding the political conditions which he had discovered? It was that India is completely alienated from Great Britain, and that he could hardly find a person anywhere who wanted a continuation of British rule.

Mr. Editor, I am sure it will help toward a true understanding of conditions in India if these testimonies can be placed beside that of the lady missionary who wrote from Chicacola.

Ann Arbor, Mich. J. T. SUNDERLAND.

The Question Box

What is meant by spirituality? One often hears or reads of "spiritual people," as if they belonged to a special order of being, removed from the common run of mortals. Will you please give a definition that will throw light on the subject? A. M. C., Fresno, Calif.

THERE are few words that suffer more from careless use than this word "spiritual." Most people seem to associate it with a mild or saintlike quality of goodness which is a compound of emotion and harmlessness. Too frequently popular sentiment would define it in terms borrowed from a pious but rather anemic hymn which ran like this: "My willing soul would stay in such a frame as this, and sit and sing herself away to everlasting bliss." A soul of that variety, however "willing" it might be, would certainly make very little contribution to the citizenship of heaven or any other worthwhile estate.

It is not necessary to trace the word through its various uses in the New Testament. In general they imply the reverse of worldly, fleshly, sensual, carnal. The contrast is admirably expressed in Paul's words, "To be carnally minded is death, but to be spiritually minded is life and peace," or as a more modern reading has it, "To be physically minded." The eighth chapter of Romans is a commentary on that contrast, and is a classical passage for the treatment of the entire subject. To be spiritually minded is to have the mind of Christ, a renewed, regenerate mind, a mind possessed of the higher moral qualities, a mind controlled by the highest and finest motives.

In the passages which speak of the spiritual nature emphasis is laid on those intellectual elements which differentiate a thoughtful, rational, intelligent character from one that is thoughtless, careless, indifferent or ignorant. The stress is upon the understanding rather than the emotions. The spiritual man is one who is guided by a divine and permanent principle of knowledge and rectitude. To such an individual the words pious, holy, devout could be properly applied. They do not involve the qualities of excitement, agitation or what is generally called emotion, save that the Christian life is always subject to the motive of love. That this is a rational and not merely an ecstatic frame of mind, as is often implied in the term "spiritual," is made clear in Paul's contrast of the more showy and superficial "gifts of the Spirit" with the supreme grace of love, in his great utterance to the church at Corinth (1 Cor. 12-14).

In the literature of the church the word "spiritual" has often been employed in a mystical, fantastic and unwarranted manner. Some of the church fathers were fond of imposing on the scriptures an imaginary meaning which was quite remote from the actual significance intended by the writers. They spoke of this use of the Bible as "symbolic," "typical," "mystical" or "spiritual." There are a few genuine examples of this usage in the scriptures themselves, but its riotous and perverted use in the hands of imaginative commentators through the centuries tended to reduce the meaning of the sacred records to wholly subjective and unreal proportions. As Faber once wrote, "A thoroughgoing 'spiritualizer' will tell you the covert meaning of every dish and spoon in Solomon's temple." This is an entirely perverted and unworthy use of the word, and is not to be countenanced in a reverent and intelligent handling of the scriptures. It is not difficult for the careful reader to catch the large and rich meaning of the word in any one of the forceful and pregnant passages of the New Testament, such for example as Paul's word to the churches of Galatia, "Ye who are spiritual, set the offender right, in a spirit of gentleness." H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Urges Changed Marital Courts

Judge Claims Different Procedure Would Save Many Marriages—Campaign for Character Agencies Fails

(Correspondence from St. Louis)

ST. LOUIS, May 11.—Judge John W. Calhoun, speaking at the annual meeting of the Missouri Society for Mental Hygiene in the symposium, "Is the family breaking up?" said, "One of the defects of courts of domestic relations is that they can act only in a judicial capacity and have no power of administration or conciliation. In a business contract one can go to court and have the contract construed in advance of any breach of it. Much trouble could be avoided if, when a dispute came up, one of the parties to the marriage could come to court, and the judge by some summary process could bring into court the other party and adjust the difficulty." He added, "I do not know that we have such a court anywhere in the United States. Such a court should have the power to assign trained social workers to assist in family adjustments. With the increase in divorce and the altered public attitude, courts are under constant pressure to construe divorce laws loosely and extend a corresponding laxity with respect to the proof of divorce allegations."

* * *

Character Agency Drive Fails

The appeal for $600,000 for some twenty character-forming agencies did not go over. The amount subscribed was about $275,000. This was the first effort made by any great city to provide for such agencies on a direct appeal. The explanation of the promoters and the daily press was the unfavorable financial conditions and lack of understanding. But this explains the failure only in part. The general public, to whom such appeals must be made, too often is more concerned with relief of immediate distress. Sympathy and emotion are also factors in appeals of human suffering and want. Such appeals, though transient, are thrust to the fore and are more insistent in their demands.

Lack of spiritual appreciation is the fundamental cause of failure. Yet some of these agencies making requests in the united appeal have rendered exceptional and valuable services. A prominent citizen of wide observation and extended relations, at one time a volunteer worker and contributor to the work of a settlement house, said that one agency alone had done more to break the gang spirit and draw off recruits from the hoodlum and youthful robber gangs in the city than all the efforts of the police force. So effectual has been the work of this settlement house that the city at a liberal price purchased the entire plant and converted it into a public playground. The settlement house continues its work in larger quarters nearby. This settlement house and the public playgrounds have practically changed the young life of the community.

* * *

Salvation Army to Make Special Appeal

The Salvation army, another character forming agency, has such urgent needs in its widely extended work through six stations that an appeal for $25,000 with the mayor as honorary chairman will be made. The army has a list of 8,000 persons who have contributed to its work prior to and during its affiliation with the community fund. No group, and particularly no religious group, in the city renders more direct aid for relief and character uplift than the Salvation army. More than 160,000 persons have attended their meetings within the past year, an increase of more than 400 per cent. They have 1,000 soldiers as full members and 200 workers of all classes in the various departments and stations.

* * *

The Passing of an "Old School" Teacher

In the passing of Dr. T. Berry Smith, the oldest college professor in Missouri with a record of 59 years teaching, 40 years as professor of chemistry in Central college and professor emeritus since 1926, an honored and faithful career comes to an end. The college chapel was crowded with students and friends to pay tribute to his memory. He was a professor of the old school. With small wage and a humble spirit he taught as having a divine task to make character and fit youth for useful living. Chemistry was to him a divine science. God was in every atom, and thus he taught many boys and girls in his classes to see and believe in God. He began teaching before chemistry became an applied science or had extensive equipment for demonstration. It was his boast that he had taught more youth to use simple methods and homemade apparatus than any teacher of his time in the state.

CHARLES O. RANSFORD.

"Continental Congress" Now a Permanent Body

The Continental congress of workers and farmers, which recently met in Washington, D. C., has now become a permanent organization, and is planning to organize in every state for common action on the part of unions, cooperatives, fraternal organizations, and progressive political groups. Among the aims of the congress are: to fight to secure adequate local relief and increased employment; to give assistance to workers in industrial struggles, and to aid unemployed workers; to assist farmers in their efforts to protect themselves against speculators, bankers, mortgage holders; to hold discussion and lecture conferences, etc. On the executive committee are such socialist leaders as Powers Hapgood, Emil Rieve and Daniel W. Hoan.

Tammany Seeks Big Wet Vote

New York Repeal Referendum Planned to Give Cities Control—Presbyterians Expect Trouble Over Missions

(Correspondence from New York)

NEW YORK, May 20.—New York will vote on prohibition this coming Tuesday, May 23. Every effort is being made to get out a full wet vote. John F. Curry, head of Tammany hall, has issued a statement urging that a heavy vote be polled so that prohibition may be taken out of the constitution. It is of course nearly certain that the heavy wet vote in New York city and the other big cities of the state will make a sweep for the wet delegates. However, the New York repealists were not too sure of themselves or they would not have enacted the one-sided law which provided that all the delegates be elected at large, thus insuring that the wet vote of this city would exceed the large dry vote of the upstate districts. That there is still plenty of dry sentiment in the empire state is shown by the fact that the drys secured more than 85,000 signatures for the petition to put their candidates on the ballot. Only 12,000 were required. If the drys of this state actually go to the polls this coming Tuesday there will be an impressive vote.

* * *

Mrs. Gilmore Resigns

The Presbyterian board of foreign missions at its meeting this past Monday accepted the resignation of Mrs. V. K. Gilmore as a member of the board. It will be recalled that Mrs. Gilmore offered her resignation in protest against the action of the board in accepting the resignation of Mrs. Pearl Buck. It is likely that this whole matter will be brought before the general assembly of the church which meets at Columbus next week. Dr. Machen, well known fundamentalist, has circulated a determined and detailed attack upon the board of foreign missions. This attack has gone to most of the prospective commissioners to the general assembly. In view of the problems arising many of the presbyteries which had intended as an economy measure to send fewer commissioners to the assembly intend now to send their full quota.

* * *

Dr. Butler Sees End of Large-Scale Philanthropy

Dr. Nicholas Murray Butler, president of Columbia, expressed some sentiments the other day which deserve pondering by churches as well as educational institutions. In an appeal to the alumni he says that we have arrived at the end of an era, an era "during which most generous and great gifts were received from many different individuals for the endowment and en-

richment of the work of the university . . . that era has come to an end. The great fortunes and the large accumulations which made these benefactions possible are either dissipated or destroyed. The economic and financial crisis which grips the whole world has made their return quite impossible, certainly for a long time to come, if not forever. Should these great fortunes be renewed . . . an extravagant government stands ready to take a great portion of their annual income in taxation."

* * *

Summer School At Union

More details are now available concerning the summer school at Union theological seminary which will cover the six weeks period from July 10 to Aug. 18. Two ministers from Scotland are to be on the summer faculty, the Rev. Donald Macpherson Baillie, minister of Kilmacolm church in Glasgow, and the Rev. James Black, minister of St. George's West church, Edinburgh. One course of particular interest is called "The Major Problems in Christian Thought" and is to be given by Prof. John Baillie of the seminary, and Prof. Walter M. Horton of the Oberlin graduate school of theology. In the field of religious education there will be two courses dealing with contemporary trends in this subject.

* * *

The Riots at Columbia

Students at last are waking up to the importance to them of industrial and social issues. This past week has witnessed riots at Columbia university over the dismissal of Donald Henderson, instructor in economics and active in "radical" movements. That the same issues which have arisen in Germany might conceivably arise here is shown by the attack on the pro-Henderson students by some of their fellows. One of the latter with high standing in scholarship and athletics is alleged to have shouted: "You American Jews are wondering why Hitler has permitted atrocities in Germany. You have the reason right here today. Agitation of this sort makes men of Hitler's sort."

* * *

Heywood Broun Protests Inevitability of War

Heywood Broun, well known New York columnist, uttered a much needed word Wednesday when he protested vigorously against the prevailing fashion of asserting that war is "inevitable." That word, he said, should never be used by any man until he has lowered his hands and "watched the towel tumble across the ropes." To quote, "The man or woman who sat in a little group last Thursday . . . and remarked, 'Of course there's going to be another war, for all the signs point to it,' will probably not be stigmatized as the sole author of the conflict. But when millions begin to take the same attitude . . . it does mass up to the making of a world psychology for the preservation and promulgation of war. Throw enough pebbles into a pond and you can create a tidal wave. . . . If even a decent percentage of every people refuses to fight under any circumstances then it becomes inevitable that there can be no war. And there must be that morning when no bugle call can get us up."

EDMUND B. CHAFFEE.

MacDonald Home; Reports Vague

But England Feels Need for Speedy Action to Relieve World Crisis—May Meetings Hopeful in Mood

(*British Table Talk*)

LONDON, May 9.—The prime minister spoke to us on the radio after his return from America. He said little that was definite; he is a master of speech and when it is necessary he knows how to "wrap it up." Nothing was finally decided at Washington, except perhaps the date of the "economic conference"; in the nature of things nothing could be decided at Washington, but much had been gained by these frank conversations; a preparation had been made, and so forth. This is good, but the time must come soon when a much more realistic treatment will have to be given to the economic crisis in which all the world is involved.

No statesman in authority has spoken so far upon the reported decision of the American government to pay foreign holders of Liberty bonds in currency which is not based upon a gold standard value. Sir John Simon has disclaimed any intention of dealing with the subject at the present time. Some of our papers have let themselves go in hasty criticism, but for the most part the press of this country, and its spokesmen who have authority, are waiting. They see that the whole matter of economic dealings between people must be settled altogether or not at all.

* * *

Opinion Turns Against Hitler's Government

Germany is considered here to be doing all in its power to dish the disarmament conference. It must be reported in all seriousness that during the last few weeks the opinion of this country has hardened against the Hitler government and so far against Germany. An envoy of Herr Hitler has been over to inquire into the mind of this country, and he will carry back no uncertain report. The treatment of Jews, pacifists, socialists has deeply moved our people. Lady Asquith contributes to the News-Chronicle an account of her interview with Herr Rosenberg, the envoy of Herr Hitler. In language not lacking in vigor she told him what she and others thought. "I said that of all the contemptible things I knew beating, baiting and imprisoning men because of their religion was the lowest."

* * *

Tariff Problems Deepen

The debates in the house of commons upon the trade agreements with Denmark and Germany and other countries were notable for a pronounced attack upon the government by Sir Austen Chamberlain, Mr. Amery and other protectionists. Mr. Runciman, however, stood his ground. The meaning of our experiments in tariffs is slowly coming home to us. The house of industry is divided against itself. "Birmingham wants toys and clocks protected and does not want them bargained against coal." Lancashire knows that the foreign gloves which are taxed are made in Germany from yarns spun in Lancashire. English fabric glove-makers do not employ 10 per cent of the workers who in Lancashire spin fine yarns for the German fabric glove-makers! So the clash of interests continues and publicists like Mr. Spender are rubbing in the moral of it all. The way of such men as Mr. Runciman, at heart still free traders, must prove hard. The coming of the tariffs has revealed how much of merely sectional interests there is at work. Who can bring order in a scene in which each man is thinking how the economic system of his nation can help his trade?

* * *

A New Testament Scholar

Dr. Armitage Robinson, the dean of Wells, is dead. He was one of the greatest of modern New Testament scholars, and his work ranks with that of Lightfoot and Westcott and his own teacher, Hort. Indeed it is justly claimed that Armitage Robinson on "Ephesians" is worthy of a place on the shelf with Lightfoot on "Colossians." Armitage Robinson was one of a large family which gave great gifts to the church. He himself was more than a scholar; he was a most admirable teacher, and when he was at Westminster as canon and afterwards as dean, he lectured in the Abbey to great audiences on New Testament subjects.

One Saturday afternoon many years ago I heard one of Dr. Robinson's lectures. He took the 1st Epistle to the Thessalonians, and interpreted the opening verse in the meaning which it must have borne to those who first read it. That Advent lecture stands out in memory as a perfect example of consummate scholarship, offered in the simplest fashion to learned and unlearned. That was the church teaching at its best.

* * *

The May Meetings

Our religious assemblies are still held in May because, I imagine, that was a good month for our fathers, who came by stagecoach or rode their horses to town. With the candles still alight on the chestnut-trees, and the hawthorn in blossom, and the beeches with their heavenly green—why should we go to meeting at this time of all times? Still in London there are the parks and Kew is near; in the interval between the assemblies there is much to see, and there is always the academy, and the ring at Covent Garden. Rare must the delegate be, great or small, who never strays from the feasts of oratory.

The Baptists met at Glasgow with the Rev. R. Rowntree Clifford in the chair. He had won the right to speak for the poor folk in the East end, where he and his wife have ministered in the most spirited and fearless way for many years. His words are worthy of careful attention, as he pleaded for a dual ministry in which a woman should take her place in the service of the church on an equality with man, and as he spoke for the great industrial areas as scenes ready for the manifestation of the glory of redemptive ministry. He declared that 75 per cent of our population never crossed the threshold of our churches today. But this serious fact should not be

met by any lowering of the Christian standards or attenuation of the gospel.

* * *

The Recurring Miracle of Bible Distribution

The Bible society produced once more its almost astronomical figures of Bibles sold in all parts of the world. The total for the year was 10,617,470. Twelve new versions were added, 4 for Africa, 6 for Asia, one for America, and one for Europe. Dean Inge, speaking for the Bible society, said that he would like to know how many of the Bibles sold were read, but the Bible society is not responsible for that; its task, carried out with splendid concentration, is to see that the book is in the hands of every man.

The missionary societies are meeting with cheerfulness breaking through in spite of hard times. On the whole, the finances have stood the strain well; there are few societies which do not report a loss of income, in some cases small in others serious, and there has been an imperative call to reduce expenditure, but there is no trace of panic. There are indeed such signs of progress overseas that the home supporters are encouraged in spite of financial difficulties. The hard times are doing this for these societies—they are beginning in a new way to study their disposition of forces overseas, and to plan together. An example of this new cooperation is to be found in the province of Bengal.

* * *

And So Forth

My readers will be interested to hear how Mr. Ratcliffe, excellent interpreter of America, reports his impressions of the recent crisis: "Well, I watched the American people throughout these days of trial, and I saw what everybody else saw and took note of; namely, this, that the gravity of the crisis was at once realized by the whole nation; that the orders of the new President were instantly obeyed; and that all the signs of a dangerous panic vanished overnight. The Englishman in America in early March could not fail to remark with the greatest interest that the people were not behaving in a time of extreme crisis as we had often been told they would behave. They were quiet and orderly; they fell into line; they helped one another with what ready money they had; and, what was perhaps the most noteworthy of all, they displayed everywhere a pleasant good-humor and made endless jokes about their plight."

The centenary of the Oxford Movement will be kept on July 9 by a general communion throughout the world. During the day sermons will be preached at St. Paul's by the bishop of London, in the abbey by the archbishop of York and at evening at the stadium of the White City by the Rev. Dr. Williams of New York. Special commemoration services will be held at Oxford, and Oriel college will have an exhibition of pictures and books connected with the tractarian leaders.

Mr. Shoran Singha, a close friend of Sadhu Sundar Singh, is sure that the sadhu is still living in retreat, dead only so far as his worldly or earthly activities are concerned. He often confided to Mr. Shoran Singha his desire to retire from the world and live the life of intercession in some lonely cave in Tibet.

EDWARD SHILLITO.

Governor Lauds Church Colleges

Kansas Makes Place for Small School Representatives on State Board—Kansas City Churches Merge

(Correspondence from Kansas City)

KANSAS CITY, May 11.—At a recent dinner at McPherson college, Gov. Alfred M. Landon, of Kansas, pointed out the prominent place in the educational scheme of the smaller college under denominational supervision. He declared, "By its closer contacts between student and teacher, also student with student, the smaller college is of special worth in the development of sound character among young people. When each student has an opportunity to know his instructors intimately he is in a better position to profit by their teachings. Thus, the smaller, denominational college often can serve as efficiently and as specifically as the larger university."

In keeping with this attitude of the governor, the 1933 legislature changed the makeup of the board of education for the state schools so that the state's schools of higher learning no longer dominate the board and the denominational schools are specifically recognized. Dr. Ernest Pihlblad, president of Bethany college, at Lindsborg, has been appointed to the revised state board to represent the church schools of the state.

* * *

Seminary Faculty Member Addresses Ministers

Two very inspiring addresses were given recently by Dr. Louis M. Sweet, a member of the faculty of the Presbyterian theological seminary of Chicago at the two-day meeting of the Kansas City presbytery, held at Park college, Missouri. Dr. Sweet spoke the first evening on the subject "The Mind of Christ" and again the following morning on "The Mind of the Christian." Dr. Fred E. Brooks, pastor of the Grace Presbyterian church, was elected moderator for the coming year.

* * *

Lutheran Growth Continues

With the dedication of Good Shepherd chapel the number of Lutheran churches in Greater Kansas City has grown to twenty. This chapel, which was built by the Lutheran mission board, will be in charge of Rev. V. C. Frank who recently graduated from the Lutheran Concordia seminary at St. Louis.

* * *

Kansas City Ministers Elect

At a recent meeting of the Kansas City ministerial alliance, Dr. J. Layton Mauze, pastor of the Central Presbyterian church, was elected president to succeed Dr. George A. Fowler, former minister of the Trinity Methodist church, now pastor in Oak Park, Ill. Dr. Mauze was president of the Kansas City council of churches in 1931.

* * *

New Minister for Country Club Church

Dr. Stuart B. Edmondson, until recently minister of the First Methodist church of Joplin, Mo., has been selected as the new pastor of the Country Club Methodist church, taking the place made vacant by the removal of Dr. Edmund Janes Kulp to the Grand Avenue Temple. Dr. Edmondson comes from a family of preachers. his father and brothers serving in the ministry.

* * *

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cultural life of the city were guests at a recent Sunday meeting at the Liberal center at which Rev. L. M. Birkhead preached on the subject, "Is Culture Necessary?" According to Mr. Birkhead, those honored have "in music, painting, sculpture, architecture, the theater, literature, teaching, scientific research, helped to enrich the cultural life of the city." Among those listed were Dr. Logan Clendening, Ottley Cranston, leader of the famous Cranston choir, and Rabbi Harry H. Mayer. In the group were also included three leaders of Negroes.

* * *

Two New Ministers Assume Charges

Rev. T. A. Weinhold, formerly of California, Mo., was recently formally installed as pastor of the Immanuel Lutheran church. The installation sermon was preached by Dr. Ottomar Krueger of St. Paul's Lutheran college at Concordia, Mo. Dr. Charles Louis DeBow, formerly of Cleveland, O., has moved his family to this city and is now hard at work at his new position as minister of the Trinity Methodist church.

* * *

Two Kansas City Churches To Merge

The quarterly conference of the Kenwood Methodist church, south, recently voted unanimously for a merger of that church with the Central Methodist church, south. While the action is contingent upon similar action by the Central church board, indications are that the merger will be consummated without difficulty. The adopted resolution also provides that the name of the new church shall be the Central Methodist Episcopal church, south, and that a new church building shall be erected in the "immediate vicinity" of the campus of the University of Kansas City.

* * *

Kansas City Saints Plan Temple

Declaring that they are working upon a temple envisaged by Joseph Smith, the patriarch, who one hundred years ago marked the spot with a stone, certain members of the Church of Latter Day Saints, known as the Temple Lot group, have begun work upon what is to be a $700,000 temple. According to the original prophecy the temple was to be completed by 1936, but since the work will progress only as fast as funds are available no one seems willing to predict the time of completion. Members of the church who work are to be paid by a scrip system worked out by the officials of the church.

* * *

Kansas University Announces Commencement Speakers

Dr. Albert W. Palmer, president of the Chicago theological seminary, is to deliver the address at the baccalaureate service of the University of Kansas. The commencement speaker will be Dr. Robert Andrews Milliken, noted California scientist.

* * *

And So Forth

Again the world is to be treated to a new translation of "the Old Book." G. A. Tyler, a Kansan, believes that the Bible would be more readable and more read if written in rhyming verse. With that in mind he has undertaken the task and at the last report had transcribed fourteen chapters.

IVAN G. GRIMSHAW.

Make Gas Masks For Turk Public

Government Subsidizes Red Crescent Plan for Civilian Protection—Bahais Are Prosecuted as Communists

(Correspondence from the Near East)

ISTANBUL, April 30.—It has taken a long while for most of the world to discover that for several years past, and despite permanent economic hardship, Turkey has been a relatively happy place. Unlike so many other countries in Europe and elsewhere, she has had the privilege of ignoring both the pangs of economic convulsion and the feeling of uncertainty inherent in political agitation. Not only that. The idea of war, too, has been almost entirely absent from Turkish minds. The decision, therefore, to erect a factory for the manufacture of gas masks has brought nearer that sort of apprehension known to this country only through the reading of the foreign press. The initiative goes back to the Turkish Red Crescent to which the government has agreed to give a 600,000 liras contribution toward the new factory. Together with it, there is a sudden campaign in favor of familiarizing the civil population with the handling of masks in general. The implications are all the more keenly felt as the government is known to be resolutely pacific. Turkey, indeed, is the only country among those which lost territory as a consequence of the world war to be content with her present boundaries.

* * *

The Razgrad Incident

The desire, at all cost, to entertain friendly relations with her neighbors has for the past decade been the *motif* of Turkey's foreign policy. She had an opportunity of proving this again following the recent Razgrad incident. With regard to Turco-Bulgarian relations, it must be remembered, there are two attitudes. The one—the official—is to emphasize the Turkish origin of the Bulgarians, and to call Turks and Bulgarians twin nations. This is the rule both at Ankara and Sofia. The other attitude grows out of the strong anti-Turkish bias of the Bulgarians, and the readiness of the Turks to show an equal anti-Bulgarian feeling. The Bulgarians' hostility circles round Adrianople which they conquered in 1913 but lost to the Turks in the same year, while the latter are particularly concerned over the welfare of the Turkish minority in Bulgaria.

When, a fortnight ago, news was received here that a party of young Bulgarian nationalists had raided the Turkish cemetery at Razgrad, burned down the guardian's cottage, wrecked tombstones and, as it was alleged, violated fresh graves, there was a general burst of anger throughout the Turkish press. Regret was expressed at Sofia for the incident, though, and assurance given that the criminals would be found and punished. The facts themselves, it was said, had been exaggerated, and the incident was said to be partly due to the Turkish community's refusal to comply with a decision to transform into a park part of one of the three cemeteries of Razgrad.

The incident coincided with a sultry atmosphere caused by a prolonged press campaign on both sides of the frontier. The Turkish authorities, aware that the students contemplated a meeting of protest, let them know that the necessary authorization would be refused. Nevertheless the students filed a petition, and although it was rejected, several thousands of them assembled before the Bulgarian consulate, where they demonstrated. Then to show their finer feelings, they laid a wreath on one of the tombs of the Bulgarian cemetery. Meanwhile, both the police and the gendarmerie had been summoned. The first result was to eliminate disorder, the second to arrest 90 students, of whom 23 will be prosecuted for contempt of law.

* * *

Turkish Government's Religious Policy

The will to keep peace in the country is apparent in measures which it would be unjust to construe as mere attempts to restrict religious liberties. It does not suffice that through the impact of the west on the east a modern framework has been created, to assume that the remnant of the past may easily be squared into it. When it is said that modern Turkey proclaims herself a lay state, it does not mean that she can dare to give all religions unlimited scope. Having, on the one hand, committed herself to civil, against theocratic, law, and western, against eastern, outlook, she is compelled to oppose all traditional forms of political Islam. On the other hand, she cannot allow herself to ignore the fact that any progress of a non-Islamic creed will be sure to estrange from her wide portions of the nation. This is the crux. It explains the government's attitude regarding issues like the recent "Tahtadji" affair, and its action against the Bahais.

* * *

The Tahtadji Affair

Before the law which suppressed the monastic orders and closed all monasteries in 1925, dervish orders flourished throughout Turkey. Each of them possessed extensive properties and also a wide clientele acknowledging unquestioned obedience to the sheiks. Their dissolution, though it put an end to their existence, did not make away with the old habit of secretly congregating. Recently reports reached the authorities regarding a village situated at some distance from Pergamo. Its inhabitants were accused of being "tahtadjis" and addicted to habits attributed to that order, to which popular imagination has given a smack of wildest orgies. Travelers and scholars have never been able entirely to substantiate such charges. Still the fact is that until recently marriages between brother and sister were known to take place, while the superior, considered as God's vicar, owned the *ius primae noctis*.

Acting on the denunciation, the police, at midnight, caught 16 men and nine women in a secret gathering. The men wore the prohibited "fez," and a great quantity of spirits was ready for use. The prosecution has not been completed. Meanwhile, the indictments emphasize the fact that the village practically ignored the central government, the sheik concluding marriages,

pronouncing divorces, and settling all differences. Should these charges prove true, there will be one reason more for the government to show a firm hand.

* * *

Prosecution Of Bahais

The Bahai affair shows the other aspect of the question. Probably there is, at bottom, no real bias against Bahaism. Still, the fact appears to be that, despite its claim not to represent a distinct religion, the desire to supersede all others is inherent in the Bahai teachings. What the government desires most to avoid is the progress of any religion at the expense of Islam. Two years ago, a few Istanbul Bahais were arrested, but no charge except that of congregating being proved, they were ultimately released and fined each 25 liras, i.e., $12.50. A few months ago, small groups of Bahais were again arrested in Anatolia. The prosecution is taking place at Adana. This time the government shows less inclination to be lenient, the accusation being, to some extent, based on the assumption that Bahais favor communism and tend to weaken nationalism.

E. Gueron.

Endeavorers to Meet in Milwaukee in July

The 34th International Christian Endeavor convention will be held in Milwaukee, July 8-13. Among the speakers scheduled are Dr. A. W. Beaven, Dr. William Hiram Foulkes, Col. Raymond Robins, Gov. John G. Winant of New Hampshire, Dr. Daniel Poling, Dr. Percy R. Hayward, Prof. Norman E. Richardson, and Dr. Harry Thomas Stock. Dr. James Kelly of Scotland, general secretary of the World's Sunday School association, will also be present.

Bishops McKim and Graves to Unite in Celebration

June 14 of this year is the 40th anniversary of Bishop McKim of North Tokyo and Bishop Graves of Shanghai. A joint celebration of this event has been planned in Tokyo, Bishop Graves coming over from Shanghai for the occasion. Dr. Perry, the presiding bishop, will also be present.

Federal Council Prepares Three-Point Peace Project for Youth

The Federal council's department of international justice and good will is launching a three-point peace project for the youth of America. Young people are invited to do three things: to study the war and peace problem; to interview an adult regarding the cause and cure of war; to write an essay on the results of the interview. Cash awards will be given to the authors of the 50 best essays submitted. W. W. Van Kirk, Federal Council of Churches, 105 E. 22d street, New York city, should be addressed for details.

Dr. Fosdick Says Something On Mother's Day

Touching on Tammany's traditional boast that that organization "always takes care of its poor," Dr. Harry Emerson Fosdick said, in a sermon preached at Riverside church, New York, on Mother's day: "This is Mother's day, on which we ministers are commonly supposed to speak with lovely sentiment about motherhood. The stern fact is, however, that in this supposedly civilized city thousands upon thousands of mothers are facing eviction this next month. Tammany Hall has devastated the finances of this city for many years of civic debauchery, extravagance and corruption, but it always has claimed that it took care of the poor. Let us hold Tammany Hall, at least, to that."

Father Coughlin Will Deliver Notre Dame Baccalaureate

Rev. Charles E. Coughlin of Detroit will deliver the baccalaureate sermon at Notre Dame university, June 4; the National broadcasting company will broadcast the exercises. Gov. Paul V. McNutt of Indiana will deliver the commencement address.

Disciples Missionary Dies in Africa

Rev. Charles P. Hedges, for the past 25 years missionary of the Disciples of Christ in Monieka, Africa, primarily in the industrial field but also in education and evangelism, died in Monieka, May 3, of organic heart disease. Dr. Hedges had been making preparations to return to America on furlough.

Accepts Post as Director of Purdue Wesley Foundation

Rev. Otto S. Steele, for the past four years pastor of Central Methodist church, Mansfield, O., has accepted an invitation to become pastor of First Methodist church, West Lafayette, Ind., and also director of the Wesley foundation at Purdue university. Rev. M. C. Hunt, who has led the West Lafayette church for eight years, becomes pastor at Mansfield.

Quakers to Hold Institute of Race Relations

The committee on race relations of the Society of Friends announces that its Institute of Race Relations, to be held at Swarthmore college, July 1-30, will have on its faculty such men as W. E. B. DuBois of Atlanta university; Jesse H. Holmes of Swarthmore; Edouard Lindemann of the New York school of social work; W. W. Alexander of the commission on interracial cooperation; George Fort Milton, author of "The Age of Hate," and Howard W. Odum of the University of North Carolina. Clarence E. Pickett is director of the administrative staff. Full information may be secured from the Institute of Race Relations, 20 S. 12th street, Philadelphia.

Dr. Sockman Baccalaureate Preacher at Vanderbilt

Dr. Ralph W. Sockman, of Christ church, New York city, will preach the baccalaureate sermon at Vanderbilt university, Nashville, on June 11. Dr. Sockman recently preached in Princeton university chapel.

American Preachers to Occupy City Temple Pulpit

After June 18, Dr. Frederick W. Norwood will leave England for his year's tour, and he has just given out the list of preachers who will occupy his pulpit during his absence. Four American preachers are included: Rev. Harris E. Kirk of Baltimore, who will preach at the Temple next July; Rev. Fred B. Smith of New York, early August; Rev. Joseph Fort Newton, June and July of next year; Rev. S. Parkes Cadman, August-September (four weeks) 1934; Rev. David A. McLennan, of Montreal, late September, 1934. Other preachers who will occupy the pulpit

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HERBERT L. WILLETT
"Youth Confronts a New World"

ROGER EDDY TREAT
"The Worship of an Extinct Fire"

ALFRED W. WISHART
"The Religion of Jesus No Opiate!"

M. H. LICHLITER
"The Oil and the Flame"

CHARLES F. BANNING
"The Tests of Life"

WILLARD B. THORP
"Lights in the World"

Prayer

ALBERT BUCKNER COE
"A Pastoral Prayer"

Preacher Problems Article

HAROLD W. RUOPP
(Professor of the Art of Preaching in the Boston University School of Theology)
"What Makes Preaching Vital?"

The Editor's Page

The Event of the Month
The Book of the Month
A Thought for the Month

NEXT MONTH there will be published sermons by Douglas Horton, George A. Buttrick, Henry S. Leiper, George Lawrence Parker and others.

THE CHRISTIAN CENTURY PULPIT IS THE MINISTER'S PROFESSIONAL MAGAZINE

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are Dr. John A. Hutton, Rev. T. Rhondda Williams, Dr. T. R. Glover, Rev. William Paxton and Rev. Lionel Fletcher.

Dr. Richard Roberts Plans Summer Trip to Japan

Dr. Richard Roberts, of Toronto, will go to Japan the coming summer to attend the annual meetings of the Federated missions, and to visit his daughter, who is a missionary in Japan.

New England Rural Ministers Will Hold Conference

The annual Rural New England ministers conference will be held June 26-30 at Ocean Park, Me., the theme being "A Christ-Controlled Society." Among the lecturers will be E. Tallmadge Root, L. Foster Wood, Lucia Ames Mead, Warren Wilson, E. S. Brunner and A. Ritchie Low. Those wishing to attend should write William D. Barnes, Hartford theological seminary, Hartford, Conn.

Bishop Hughes at Drew Commencement

Bishop Edwin H. Hughes will deliver the commencement address at Drew seminary on June 6. Pres. Arlo A. Brown will preach the baccalaureate sermon. Dr. Charles W. Inglehart of Japan and Prof. Oscar M. Buck will also deliver addresses during commencement week.

Prize Offered for International Hymn

The Massachusetts branch of the League of Nations association is offering a prize of $100 for the best international hymn set to the first 16 measures of the famous "Ode to Joy," of Beethoven's Ninth Symphony. This music, it is pointed out, appears in the New Methodist Hymnal as "Rise My Soul." The contest closes Sept. 1. For full information, address Miss Harriet Whittier, 40 Mt. Vernon street, Boston.

Burma Baptists Hold Mission Conference

The annual meeting of the Burma Baptist missionary conference was convened at Maymyo, in the Shan states, April 4-10. Dr. Joseph C. Robbins, foreign secretary, who had been visiting centers of work throughout Burma, and Dr. F. W. Padelford, secretary of the Baptist board of education, U. S. A., who had been studying the large educational work of Burma missions, were leading figures at the conference. Three reports of special significance were presented for consideration: The laymen's inquiry report, the report of the missions program and policy committee, and the report of the Robbins-Padelford study of educational work.

Summer Radio Series on "You and Your Government"

Pres. Glenn Frank, of the University of Wisconsin, will be the keynote speaker in the summer "You and Your Government" series, on the evening of June 20. Constructive economy in government, is the general theme of this series of 15 broadcasts to be heard every Tuesday evening, from June 20 through Sept. 26, from 7:15 to 7:45, eastern daylight saving time. Prof. Thomas H. Reed, chairman of the Committee on citizens' councils for constructive economy, will share the first program with Dr. Frank. Other speakers in the series are Gov. Ely of Massachusetts, Gov. Ritchie of Delaware, Gov. Comstock of Michigan, Sen. Harry F. Byrd, Henry Morgenthau, jr., and John H. Finley of the New York Times. The series of broadcasts will be heard over the nationwide network of the National broadcasting company.

Reports Interest in Religion in Russia

Dr. Julius Hecker, a professor under the soviet education department, in Moscow, has been lecturing in England, and has been telling something of what is happening to religion in Russia. According to an item in the Christian World, Dr. Hecker says that, although about 15 per cent of the churches in Russia are closed—chiefly because they cannot support themselves—he believes that about the same proportion of the population attends church in Russia today as in England. The younger generation are showing interest in religion; they are seeking something which will meet the needs of life, not being satisfied with the negative aspect of the anti-religious movement. He reports that the only actually repressive methods now being used are those which make it hard for a congregation of workmen to maintain a church. Churches may not own property, nor receive endowments or bequests, nor make investments, but they must pay land rent and the cost of heating and maintaining their buildings. Dr. Hecker thinks the people may yet react against secularism and find refuge again in the church.

Would Standardize Use of Word "Trespasses" in Lord's Prayer

Rev. Charles D. Brodhead, Philadelphia staff correspondent of The Christian Century, in an address last month before the Bethlehem ministerial association, urged the universal use of the word "trespasses" in the Lord's prayer, for the sake of unity. Among his backers in this move is Pres. R. B. Ogilby, of Trinity college, Hartford. The Brodhead proposal will be presented to the committee on worship of the Federal council.

Former Baptist Editor Accepts Wisconsin Pastorate

Rev. Robert Gordon, who was managing editor of the Baptist, denominational weekly recently merged with The Christian Century, has accepted a call to the First Baptist church, Stevens Point, Wis.

Dr. Ralph Ward, After Shipwreck, Arrives in China

Zion's Herald reports the receipt of an Associated press dispatch from Shanghai advising that Dr. Ralph A. Ward, formerly Methodist world service secretary but now a missionary to China, arrived in that city early in May after having been shipwrecked when the Chinese steamer on which he was a passenger had struck a reef. According to the dispatch, Dr. Ward boarded a Chinese junk, which supposedly had come to the rescue. The junk was lost in a fog and swept out to sea. The rescuers moreover proved to be pirates; they robbed him of everything except his clothes. Finally, the pirates hove alongside the stranded steamer and allowed Dr. Ward to escape. He was picked up by another Chinese steamer.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Below the Sea

(Ralph Bellamy, Fay Wray) (Columbia) Sensational thriller about tragic hunt for sunken gold, with heavyhanded villainy, some thin romance, dull dialogue, vapid characters—but also notable undersea photography and some informational value. Certain thrills too strong for sensitive children.

For A: Perhaps. For Y: Fair. For C: Doubtful.

Black Beauty

(Esther Ralston, Alexander Kirkland) (Monogram) The fine old sentimental story clumsily "modernized" by Hollywood. Children will find some interest in animal scenes, but unskilful direction, amateurish plot and continuity, some mediocre acting, stamp it as unintelligent production.

For A: Crude. For Y: Passable. For C: Fair.

Fast Workers

(Mae Clarke, John Gilbert) (MGM) Raw, unpleasant mess of artificial thrill, crude sex, and loose characters. Heroine a blase streetwalker, hero a brazen, boorish, tough-guy steelworker. Hero's sideline is proving to his dumb pal that there are no "good" girls which furnishes the "comedy."

For A: Trash. For Y: Pernicious. For C: No.

High Gear

(James Murray, Joan Marsh) (Goldsmith) Race-driver loses nerve after smash, drives taxi to keep orphaned boy in school, and later regains confidence, of course. Simple, homely little tale, nothing in it outstanding, but with real human appeal and natural interest in racing scenes and boy's school life.

For A: Hardly. For Y: Fairly good. For C: Good.

Peg o' my Heart

(Marion Davies) (MGM) Hartley Manners' old play about Irish fisher lass who inherits fortune, goes to England, but finds money does not surely bring happiness. Close sympathy of father and daughter finely pictured. Irish atmosphere of song and dance appealing and amusing.

For A: Pleasing. For Y: Very good. For C: Fairly good.

Picture Snatcher

(James Cagney) (Warner) Cagney in typical role—rowdy, breezy, slangy, reformed gangster who decides to go straight and becomes unscrupulous photographer on unethical tabloid newspaper. Fast, exciting action involving gangsters, reporters and police. Some suggestive scenes and the usual rough tactics with women.

For A: Hardly. For Y: Better not. For C: No.

Zoo in Budapest

(Loretta Young, Gene Raymond) (Fox) Skilfully made picture about lonely boy, brought up in zoo with animals his only friends, an orphan girl thrown by chance under his protection. Notable photography, charming boy and girl love story, with great human as well as animal interest.

For A: Fine. For Y: Excellent. For C: Very good though exciting.

Best Recent Films for the Family:

Cavalcade
Be Mine Tonight
The Fighting President
Gabriel over the White House
The Big Cage
The Working Man

Films of Special Interest to Adults:

White Sister
Secrets
A Bed Time Story
City of Song
Looking Forward
Hell Below

BOOKS RECEIVED

The White Armies of Russia, a Chronicle of Counter-Revolution and Allied Intervention, by George Stewart. Macmillan, $4.00.

Doctor Dion, a Novel, by Hans Carossa. Robert O. Ballou. $2.00.

Preaching Values in the Old Testament in the Modern Translations, by Halford E. Luccock. Abingdon, $2.00.

The Infinity of God, by Bertrand R. Brasnett. Longmans, $2.50.

The Approach to the Parent, a Study in Social Treatment, by Esther Heath. Commonwealth Fund, 41 E. 57th St., New York, $1.25.

History of Germany, People and State Through a Thousand Years, by Hermann Pinnow. Macmillan, $2.75.

The New Background of Science, by Sir James Jeans. Macmillan, $2.50.

Behind These Walls, by James R. Winning. Macmillan, $2.00.

How Plants Get Their Names, by L. H. Bailey. Macmillan, $2.25.

The Music of Bach, an Introduction, by Charles Sanford Terry. Oxford, $1.25.

The Philosophy of Henry George, by George R. Geiger. Macmillan, $3.00.

The Primer of Inflation, by Earl Sparling. John Day, $1.50.

Revolution or Jobs, the Odenheimer Plan for Guaranteed Employment, by Thomas Ewing Dabney. Dial Press, $1.50.

Social Changes in 1932, edited by William F. Ogburn. University of Chicago Press, $1.00.

Sunward, by Tom Sweeney. Putnam, $2.50.

The Gentle Art of Making Happy, by George H. Morrison. Revell.

How the New Testament Came to be Written, by William Owen Carver. Revell, $1.00.

The Queenly Quest, by Rosalee Mills Appleby. Judson Press.

Alice Through the Cellophane, by E. B. White. John Day, 25 cents.

Ethical Realism in Neo-Confucian Thought, by P. C. Hsu. Yenching University, Peiping.

An Indiscreet Itinerary: How the Unconventional Traveler Should See Holland, by Hendrik Willem van Loon. Harcourt, Brace. $1.00.

The Christian Science Monitor

says of Edward Shillito's

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MAN'S OTHER RELIGION:

"Edward Shillito is a man of glowing faith and warm humanity, with a wide knowledge of history and current life. He sees humanity today faced with the same choice that confronted Israel in the days of Jesus—the choice between nationalism exalted to a religion, and the religion which he offered, which would have made Israel 'a light to lighten the gentiles' . . . .

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"The Christian Century Forum"

Every Friday, at noon—prompt 12 o'clock—in the Assembly hall of the Hall of Religion, an address will be given by a distinguished churchman, educator or statesman on a theme of vital public interest. For the month of June, these addresses will be as follows:

June 9—Dr. *Fred Eastman*, Professor of Drama at the Chicago Theological Seminary: "What the Movies are Doing to Your Children."

June 16—Dr. *G. Bromley Oxnam*, President of DePauw University: "The Social Purpose of Christianity."

June 23—Dr. *Abba Hillel Silver*, Rabbi of The Temple, Cleveland, O.: "Jews and Christians in the New Era."

June 30—Dr. *John Haynes Holmes*, Minister Community Church of New York City: "Is Peace Gaining or Waning?"

Other voices will be heard on subsequent Fridays throughout the period of the Fair. Acceptances have been received from Bishop McConnell, Dr. Harold C. Phillips, Dr. Burris Jenkins, Prof. Reinhold Niebuhr, Dr. S. Parkes Cadman, Judge Florence E. Allen, Prof. Rufus Jones, Bishop James E. Freeman, Rabbi Stephen S. Wise, Dr. Merton S. Rice, Dr. E. Stanley Jones, Dr. Frederick B. Fisher, William Allen White, Willis J. Abbott, Frank E. Gannett and others.

Ministers and educators in the Chicago metropolitan area will do their congregations a favor by announcing these addresses. Citizens and visitors will wisely set apart Friday noon—from 12 to 1 o'clock—as a "previous engagement" and be present regularly at

"The Christian Century Forum"

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